SHAKER COLLECTION

Item 348 c

Correspondence, 1839-1908 (correspondents include Richard R. McNemar, Richard McNemar, Clarissa Patterson, E. T. Leggett, Granville Hixson, from Kentucky and Ohio); summons, 1868; journal and memoranda of events, 1843-44 and undated; clippings; and other material concerning the Shakers in Ohio and New York

Urbana Augt. 24th 1839

Father:-

Your very kind letter dated at Waterliet, New York June 3d /39 giving me an interesting detail of your journey and arrival there, was duly recd. - I did not write to you in answer because I scarce knew where to direct my letter: supposing too that after you became located you would give me a few consolatory lines of information. Having waited, with much impatience, for the expected letter so long, and not receiving one I had come to the conclusion to hazzard the direction of one to you. On arriving from the Shelby County Court, on last evening I encountered my friend [illegible] who had just returned from Lebanon, & who informed me that you were again in Warren County. Isaac Stanley had informed him that you had returned from the East and was quite unwell, either from the effects of your wearisome journey, or your old complaint. I hope it is only the irksomeness of your tedious journey that has debilitated you. I am indeed rejoiced to learn that your health is as good as it is. Before I left Lebanon in May I [illegible] since I came home [illegible] I have since [illegible] I have industrious [illegible]

Will you be so kind as to write to me. I would be very happy to

be informed in regard to your present situation: and if necessary I will go down and see you. I am convinced that you will readily feel how solicitous I am for your welfare and pleasant location, considering in what an unsettled state of body and mind I left you in May last. It is natural that I should feel so. I would be glad to learn how Uncle Garner's health is. I saw friend Joseph Worley a few days ago. He told me that his father requested him to say to me that when I next wrote to Father to say that he wished to be remembered to you. Joseph says that Malcom's health is better now than it has been for many years past. I saw a nephew of Malcom in Sydney, when I was there this week, who said that Malcom's health was still improving. That good old man feels quite comfortable. He resigns himself to his lot and passes his time as happily as circumstances will permit. Joseph said he told him to have me by all means to mention his name to you. That you were his best friend on earth, & he desired much to hear from you.

I am well, and have business in abundance, which takes my time and attention without much to spare.

Please write to me as early as your convenience will allow. I will look for a letter.

Believe me still the same,

in abiding fellowship.

R. R. McNemar

Hon Charles Mason
Washington City
D. C.

U.S. MAIL

pay Box No. 14 PAID

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CREAL
AUG 2
26
O.

Richard McNemar
(Care of Lewis Manning Esq.)
Lebanon
W. C. Ohio

Columbus Ohio 15th April 1869

Belovd Sister Clarissa

I am now sitting at the desk of an Hon. Senator of the Ohio Legislature, and as a butterfly in my lobbying vocation, I remember the invitation you and Sister Ruth gave me of writing to you. The weather this morning is superb, and as I sit here with the grand Dome of the Capitol above and the gorgeous trappings of the State House surrounding me – the venerable dignitaries of the state to my right and left, and scores of finely bespangled ladies filling the ottomans inside the bar of the house, you might think I I have sufficient elements to interest, if not to make me happy here. But so certainly as I am a living being I should far – very far more enjoy the simple, unostentatious quiet of home.

I have seen too much, years ago, of the hollowness of all this pageantry, to feel the slightest interest in it. All that really interests me here is the prosecution and success of the mission upon which I came.

That occupies my mind all day and I might almost say, all night, as I have but little chance for sleep.

It is, whatever you may think, the hardest, most fatiguing of all work, to do, and faithfully, what I am now engaged in. After the most laborious effort, I succeeded in getting my Bill through the House of Representatives yesterday, and by a splendid majority — 67 to 2.

This morning I succeeded in getting it before the Senate. It will require persistent and hard work to secure its passage by that body. In my shortest time within which it is

practicable will be probably one week.

I will try hard to reach home a week from next Saturday (the 24th).

The difficulty in working a Bill through the Legislature, is not merely in procuring its passage, but in strenuously avoiding its being so amended as to impair or destroy its efficiency. I have written to Uncle William three times since I came here, and telegraphed once.

I am very anxious to hear from home — all the news pro & con the sick and all the rest. I would thank you to write home. The Speaker of the House of Representatives has the Varioloid, and as I have called upon him two or three times a day since his attack, I have been a little apprehensive that I might take it, but hope not. Kindest love to all.

Hospital Love Your Bro. E. T. Seggar

389 – 3rd street –
Washington City –
29th January A. M.
[Ca. 1869]

Beloved Sister Clarissa

I arrived here on the 21st after innumerable delays by flood & field by our late disastrous flood. I had the pleasure, in this instance, of passing over the mountain region of the Baltimore & Ohio rail road by day light – and the sight was grand, sublime, beyond the capacity of language to express. – For 21 miles from Boston we ascended the Eastern slope – up, up, as though we were climbing Jacob's ladder to Heaven. Mountain after mountain, did we climb with our iron horse till we had reached the

dark pavillion of the storm clouds and the bleak home of the wild Eaglin 3000 feet above the green valleys below. around us stone, as stern sentinels of these dread abodes, a giant brotherhood of mountains, with their bald white heads, as though they too have grown old, and their locks bleached by the lapse of time, — here everything but the heave breathing of the locomotive is still — not a bird cleaves the air, not an insects hum disturbs the slumbers of these huge monsters, or breaks the hushed monitory of these dark solitudes of nature. Though man gives form & beauty — he and is lord of the valleys, yet is God most conspicuous in these huge cloud islands that he builds, these vast sublimities, that he, in all his

Majesty reigns over. From the snow peaks we descended through mountain curves 17 miles to the valleys with their glistening streams below. On the down slope the brakes were applied with all their force to the locomotive to retard its downward impetus. The conductor informed me that many years ago the brakes on a passenger train gave way on the down grade, and the train, descending with lightning rapidity, shot across, instead of passing round the curve, and was precipitated 500 feet down a frightful chasm to the instant destruction of nearly all on board.

And now here I am again, in my old room with Dr. Benjamin Gates by my side, engaged, as I am, writing

to our friends. He arrived here yesterday morning. What our prospects of success are I know not at this time can hardly guess. I only know that the road leading to it like that over Jordan, will be a hard road to travel. We will both try our duty faithfully, fearlessly I will and if we fail we can only feel that we are entitled to your sympathy for our misfortune, rather than your censure for our shortcoming. It is very uncertain as to when I shall leave here. Benjamin says he has positive orders from the Eastern Ministry to bring me home with him, & that they had letters from our ministry giving their union to this arrangement. I told him I could

have no enjoyment in such a trip unless we succeed in our mission here, but he claims that I cannot – must not excuse my self. Perhaps I may go to New Lebanon if so my stay will be very short, unless they should insist on my letting lessons in singing.

Washington City is a queer place, in many respects, without a parallel in America. Here are wealth, rank, talent of the very highest, and poverty, physical and moral degradation of the very lowest order, parading their magnificence and their squalor, side by side, in every street. It reminds me of the old orthodox idea of the spirit world – all Heaven on one side, and all hell on the other. This morning I saw from 4,000 to 6,000, homeless, starving negro men, women and children, huddling, shivering in

their rage, about the old barracks receiving the scant charity the city dole out to them daily. You can hardly realize the fact that such things are, you can only feel they ought not to be. Everything is very dear here but honesty & piety; and they are not held cheap on account of the large supply in market, but because there is no demand for them they are not in fashion here.

Some time the coming week I am to appear before the committee of "Ways & Means" of the House of Representatives, and argue, to the best of my ability, the law and justice of our claim. This committee is composed of the ablest members of the house. In a few days Benjamin or myself go to New York city on business.

Wish you would write me all the news. Kindly remember me to all.

In Gospel love Erra

Senate of the United States,

OFFICIAL BUSINESS

Sergeant at Arms.

WASHINGTON
FEB
4
D.C.

Clarissa Patterson

Shaker Post { Lebanon

Warren County

Ohio

Nil House

Columbus O. Wednesday A.M.
[ca. 1869]

Elder Shaw
or Br. Deler

McBurney, Austin
Scott and I know not how
many others are here moving
all the good and bad powers
for the defeat of our bill.
The almost universal topic
of discussion in the Nil
House this morning is the
merits & demerits of our bill.
As it is always far easier
to defeat than carry a bill
through the Legislature, they
have decidedly the advantage.
You may rest assured
I will do every thing in my
power to merit & win success.
What the result will be, the

Higher Powers only know.
I have urged the Senate Committee this morning not to report upon it until Friday.
I will fight it to the last and never cease to hope so long as it is undecided.
I am very anxious to hear from home. If you have no time to write I wish you would get one of the sisters to write me all the news.
Am entirely too busy thinking and acting to have any comfort or opportunity of being sick.
Affectionately Your
Your Brother
O. T. Sargent

North Union O. 8th May 1883

Dear Clarissa

Dear Sister

I reached Cleveland at half past 3 on the day I left home, and before going to the hotel called upon our Lawyer and spent some two hours consulting upon our case, and again some three hours in the forenoon of the next day.

The case will not come up for trial on its merits during the present term of court; but as the Restraining Order that I had served on the Savings Bank when I was there before will run out by limitation on the 7th, I had a motion filed in court, on Wednesday, for its renewal and continuance.

This motion will come

use for hearing and argument, probably between Wednesday and Saturday of this week.

I will leave for home as soon as this motion is disposed of.

This society, so far as members are concerned, is not in a very flourishing condition. There are in this family eight sisters and fourteen brothers, a dozen of the latter being over seventy years of age, the youngest brother over forty-five and the oldest (Riley Haney) over eighty five.

The youngest sister (Caroline) is sixteen, the most youngest, Clymenia Minor, who lives with Uncle Lydia, is over fifty-five and the oldest living Laura Russell is over eighty-one.

At the last family there are nine sisters and twelve brothers and little boys, the oldest sister, Arabella Sheperdy, eighty three and the youngest, Sola, twenty

The eldest brother sixty-two, and the youngest boy, nine.

At the Mill family there are three sisters — Temperance De Vere, Susie Minor, and a gentle girl of thirteen, and two brothers — Walter Ambrose and Henry Rhys.

The membership of the whole society numbers forty-eight.

They own about thirteen hundred and fifty acres of land, most splendidly timbered, but now almost shorn of its forest growth.

They have but two kinds of roads here — Dirt roads in Summer and Mud roads in Winter.

Prospect of profit better than with us, with the exception of plums, and cherries, which do not succeed well adapted to the locality.

Winter grains much injured.

James Poorette, now that old age has skimmed his timbers, has organized himself into a Home Missionary Society for the conversion of the Heathen of his neighborhood, and the rest of mankind, or at least that portion of mankind that does not fall into Elder Cephas' clutches, or that having been so unfortunate, yet manage to slip through his fingers.

When James succeeds in converting another, he will have One, which will be just that many more than Elder Cephas has converted.

Uncle Simon and Uncle Adolphus desire me to send you their love.

Most Kindly and Sincerely
Your Brother
E. T. Leggett

Cynthiana Kentucky 22d Nov. 1886

Beloved Sister Clarine

I have nothing yet, in the way of news to write, further than that I leave to morrow morning for Frankfort, the capital of the state.

To day has been here, what, in Kentucky, is called County Court day, — a day devoted not only to routine Court affairs, but to regular monthly stock sales, selling nearly all the mules and women niggers, dogs and babies of the county together.

It has rained constantly since my arrival here, and is still promising the condition of things they had in Noah's time. It looks very much as though Satan organized people and things in this region of country as exceeding dirty, and was doing her level best to waste them clean.

I think business will detain me in Kentucky from 3 to 4 weeks.

Yours by. Your Brother E. T. Leggett

If not delivered within 10 days, to be returned to

Clarence Fahrbach
Union Village
Warren Co. Ohio

CYNTHIANA
NOV 17
1889
KY.

If not delivered within 10 days, to be returned to

Clarissa Patterson
Union Village
Warren Co.
Ohio

CAPITAL HOTEL,

J. WEITZEL, Proprietor.

A. UMBAR & CO., PRINTERS, ST. LOUIS MO.

Frankfort, Ky. 12th January 1887

Dear Sister Clarissa

The morning is clear, mild and beautiful, and I have just had my breakfast on black tea, venison steak, buckwheat cakes with maple syrup, sweet potatoes, English cheese, Spanish oranges &c &c.

Spent yesterday at the State House receiving Eastern Kentucky land. Leave to day for Carlisle Cty, thence to Montreal Cty.

I wish, after you have read this write Lebanon Gazette, you would please sent Leopold to forward it to me at Cynthiana, Harrison Co. Kentucky.

My health is very much better than when I left home. Will probably not get back to Union Village before the latter part of the month.

Ever Your Brother E. T. Leggett

Address All Communications to U. B. Publishing House, Designating the Special Department

UNITED BRETHREN PUBLISHING HOUSE

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DESIGNING & ENGRAVING

LINOTYPE DEPARTMENT
GRANVILLE HIXON, Supt.

Agent.

DAYTON, OHIO. May 15, 1908

My Dear Aunt-

Your letter and historical sketch of our family were received a few days ago. I am glad to hear from you always, but of course feel grieved when you tell me you are so afflicted with the infirmities of age. But that is the inevitable fate of us all, if we become burdened with years. The time is approaching with me when I will suffer in like manner if not taken away. In July I will be sixty years old. I can hardly realize it. My life has been so active, and so full of responsibility, that it seems to have been very short so far. But enough of this.

I expect to visit Lebanon on Memorial Day, and am in hopes that I may be able to get out to the Village to see you for a short time. I will try not to be there any where near meal time, so you need have no concern about me getting something to eat. I have never yet come to the Village to get a meal, although I have often had splendid meals there, and always greatly appreciated them.

I have had time only to glance over your sketch, but shall read it soon. It was very kind of you to prepare it for me, especially under such difficulties as it is manifest that you labored under.

Give my regards to Brother Tennessey and Mason and all the sisters who know me.

We have been in the enjoyment of fairly good health since I last wrote you, and everything is moving along the same as usual with us.

Well, I must close, as I have work awaiting me. Hoping to see you soon, I am, as ever

Your loving nephew

Granville Hixson

The State of Ohio, Warren County, ss.

Court of Common Pleas.

To Clarasa Patterson

YOU ARE REQUIRED TO ATTEND, ~~on the~~ Forthwith ~~day of~~ ~~A. D. 186~~, at o'clock M. at the Court House, in Lebanon, in said county, before the Hon. J. D. Smith Judge of the said Court, to testify as WITNESS, on behalf of Defts in case of Peter Boyd et al Vs Richard Lackey et al

and not depart the Court without leave. Fail not under the penalty of the law.

WITNESS MY HAND, and the Seal of the said Court, at Lebanon, this 25 day of Feb A. D. 1868

SEAL

Jas S Totten
Clerk of the Court of Common Pleas.

By W H Rockhill DEPUTY.

WARREN COMMON PLEAS.

No.

Richard Zackey et al

vs.

Peter Boyd et al

SUBPŒNA.

To,

Clarasa Patterson

A TRUE COPY.

To the Sheriff of Warren County.

Thompson ATT'Y.

December 1843

There has been for some length of time a wonderful work of God going on in this place, similar to that which has been in all the Societies in the East, it surpasses any thing that mortal eyes ever saw or ears ever heard such as taking in departed spirits into the natural body and acting and speaking for them;

Dec 17. Sabbath In our Church meeting to day we were greatly noticed by our heavenly parents in the begining of the meeting Also a number of departed spirits got possession of the brethren & sisters, five different nations were admitted, three chactaw squaws, they sung a very pretty song which we learnd, Me come me come sinnavanavaa &c, some Shawnees, pequods, & Miamies, one Icelander among the brethren; at the close of our meeting an English woman took possession of one of the Sisters; and as Elder Brother gave liberty for all who had come for information and were not satisfied they might return home with the brethren & Sisters, accordingly this English woman

Dec. 43.
Sab 17

went home with the Sisters, She call'd her name Margaret Bell she said she was born in the City of London in the year 1790 she died when she was 12 years, she told the names of her people her father's & Mother's names were William & Elizabeth her two brothers were Benjamin & Thomas her two Sisters were Mary & Emily, she said she had remained in a stupid state ever since she died till about three months ago, when she was awakened by the sound of the trumpets which the angels of God sounded thro' the City to awaken souls and bring them to Judgment, she said she had come to see the people and get acquainted, she was a very intelligent well behaved woman and very subject, she admired the plainness of every thing she saw, she said some of the people put her very much in mind of the angels she saw flying thro' the City sounding their trumpets, she sung a very mournful pretty song which she got after crossing the ocean on her way here, Thus " I am alone savone far far from the shores of England

Dec 43
Sab 17

I have come seeking seeking for a crumb For it was by the Lords mighty trumpet sounding Angels that my soul was awakened and call'd hither to find salvation. She was much pleased to hear the Brethren and Sisters talk about Mother Ann, and the persecution Believers had to pass thro' when they first set out it was very interesting to her indeed, We attended public singing meeting at the North house this evening, after the singing was over the escereise commenced, which was very powerful a number of spirits got admittance, five Indians among the brethren as noisy a set of beings as I ever heard, among the Sisters there were two chactaw squaws, to Shawnee's, one French woman from the camp she had been here before and confess'd her sins she show'd much anxiety for her people she said they were in a very bad state and needed help very much, There was one Russian princess her name was
she said she was conducted here by Father William as he

Sat 17 was call'd, from the City of Moscow, she said they were alarmed by the sound of trumpets thro' the City, since which time there had been great distress among them, they felt the need of something which they had not, she said Father William came with a carriage and took in six and brought them to this place, and she alone was left to learn and find out all she could, her and Margaret Bell had a good deal of conversation together, they seem'd much delighted with the singing but they were so scared at the noise of the natives they could hardly be persuaded to stay in the room, Margaret staid all night

Mon 18 and this morning which is monday she confess'd her sins, she said her brothers had promised to come after her and that she would like to stay till they come, liberty was granted so she staid all day and visited around among the Sisters, this evening she attended meeting as a visitor she was much pleased to see the order of the meeting particularly the marching, she retired to rest and in the course of the night she left, the body to its

Dec. 43

Tues 19 owner, In the morning when she arose she seemd much astonised to find how the time had pasd and wondered what she had been about all this time, one of the Sisters told her they supposed she had been about her Mothers business which seemd to satisfy her.

Wed 20 This evening in our family meeting we had a number of visitors, among the brethren there were two Indians one a prophet of the Wyandot tribe, the other was a pequod they both confesd their sins; one Icelander or laplander he could not talk a word of English he acted very strange hovered round the stove to warm himself laid a chair down on its back and got into it for a clay, sung some very pretty songs and talkd a good deal in his own language; Among the Sisters there were two squaws one of the black foot tribe she calld her name Sally Treepo she was very much scared at first but finally gathered near enough to confess her sins, she said she was sent for that purpose, the other was

Dec 43

a Kickapoo squaw she was too much frightened to confess her sins.

Sat 23 We signed our names to the declarations of faith all between the age of 16 & 55 in presence of the Elders & Deacons

Sat 24 Our Church meeting was on quite a different scale to day we were recommended to labor for a gift to hate the flesh which was a very good one, all seemd to unite with the ministration, at the close of the meeting two Irish spirits got possession among the sisters they told quite a pityful story which caused some to shed tears, it was in consequence of their being starved to death.

Mon 26. Christmas day we had Church meeting at the same time we do on the Sabbath, Elder John read a communication received by inspiration, we were blessd with many good gifts and messages from our heavenly parents, There were a number of departed spirits attended this meeting, among the brethren there was one negro spirit who got admittance his name was Quimbo he said he was taken from Congo to Tennessee as a

Mon 25 Dec 43

slave and died there, he confessd his sins received love to take to Congo, There was one Shawnee Indian Cousin to Tecomse he had been here before and confessd his sins, Among the Sisters there was one from the South East of France she call'd her name Amy she died when she was young she could not be certain of their genealogy but that they were of the Syrian descent.

There was one French woman she call'd her name Cassandra Dean she come from the French settlement not far off she said she had confessd her sins to Amelia; she appeard to be a very intelegent nice woman, she said that Mother Ruth often came to visit them and gave them much good council, she returnd home with the Sisters from meeting and stay'd till after supper then took her leave, after the Sister had come to herself she felt hungry and wanted her supper Altho she had been to the table but a few munites before and ate with the family while the French spirit had possession.

Amelia was the first woman in care among them

Catherine the Empress of Russia was here from Petersburg she said she was brought here by Elizeb Betsey

Dec 1843
Wed 27. In our family meeting this evening we had many good gifts a good deal of exercise which was attended with the power of God, We were also visited by a number of departed spirits, among the brethren there was one Icelander or something we could hardly tell what, he could not talk any English he wrote some on a slate but no one could read it but himself, there were two chactaw Indians Carawaugh and Nicklack they had been here before and told the bad so they had a fine dance, one blackfoot Indian was here brother to Manitweeah. one Shawnee his name was Panawaugh. we had one pequad squaw her name was Nacaseema she brought love from Fanny and Niskaett we received their love and sent a good portion of our love to them,

Sab 31 Our Church Meeting to day was quite moderate Elder John read a prophetic message from Isiah, we had some visitors in our meeting, among the brethren there was one strange spirit who could not talk any to be understood so we could not find

Dec 1843
Sab 31

out what he was he sat down on the floor and sung a very mournful song. we had a number of squaws of the Wyandot tribe they seem'd anxious to get all the good they could so we loaded them with love to take home to their folks they were very tankful indeed to get it, This evening after singing meeting we had considerable excercise a number of spirits took possesion of bodys, among the brethren was one black foot chief Manitweeah he had been here before and confess'd his sins and sung us a great many pretty songs some of which we learned.

Among the Sisters there was one chactaw squaw who appeard to be very disconsolate and sarrowful the Sisters tryd to comfort her all they could. one Kickapoo she was very shy, appeard to be afraid of every one she saw, she did not confess her sins but promis'd she would when she come again, one of the brethren spoke by inspiration and said there was seven Icelandic spirits who desired to come in they were made welcome and invited by one who had already

Dec 43
Sab 91 got possession of one of the Sisters, it was not long before another sister was taken possession of by one of the company who had been invited in, they two united together and seem'd to take great delight in shating over the floor as tho' they were on ice, one of them could not talk english the other could talk very well after they were taken to their retiring room they shew'd signs of hunger so the Sisters got some fish and hommany and some cold beef which they call'd reindeer, they eat as tho' they were nearly starved, the one that could not talk english wrote some on the slate but no one could read it but herself she call'd her name Avasillabaw

January 1844

Sat 6 Elder John Rankin arived here from South Union, This evening in our family meeting we had quite a ministration of life and power, several spirits got possession; among the brethren there was one from Hamburg he call'd his name

Jan 44

Jacob Snider he could talk English but a little he made signs that he had heard the sound of a Trumpet he sung a very mournful song on his knees; among the Sisters there were three strange spirits who could not talk one word of English so we could not find out where they were from, two of them made out to tell their names which was Sanavinzalow and Palesenabaw, we had one chactaw squaw her name was Anna she had been here before and confessd her sins,

Sab 7. Our Church meeting to day was quite interesting we had the company of our gaod Elder John Rankin from S.U. he delivered a gaod store of love from the brethren and Sisters at S.U. he said he tho't he had brought more love and better love than he ever did before and truly we felt it to be so, We were greatly blessd in this meeting with precious gaod gifts from our heavenly parents we were told by an inspired one in the beginning of the meeting that Father Joseph and Mother Lucy were there with a company

Jan 44
Sab 7

of good spirits to help us, truly we felt thankful to receive their help, we were also visited by a number of departed spirits, King Philip the Indian chief who has been here a number of times before came to day and brought a boy with him, he was much glad to see the shiny whites and was very lively indeed, Elder Brother gave him a privilege to stay till evening meeting which pleased him very much, Carawaugh the chactaw chief was here again to day, Also among the Sisters there were a number got admittance three Iceland women who seemed to enjoy themselves wonderfully in jumping and sliding over the floor their names were Avasillabaw Margaret and Sinboxy they would gather round the stove to warm themselves and dry their clothes they said they had waded in snow to their knees to get here; there was one squaw she call'd her name sal, one French woman lately from France she call'd her name Cathrine Bray she said she had been advised to come here and she tho't she would like to get acquainted

Jan 44
Sat 7

with the people, she concluded she would not confess her sins till she come again, for she wanted to consider the matter well before she undertook a thing of so much importance, There was one Hindoo woman come to day she was very much scared at every thing she saw, the Sisters tryed to pacify her all they could, she made a wonderful awkward appearance when she undertook to dance; at the close of our meeting Margaret Bell made her appearance again she went home with the Sisters, she was wonderful glad to see the brethren and Sisters that she had got acquainted with when she was here before, she said she had not been back to England her brothers came for her but Eldress Betsey tho't she had better not go at present, so she had been staying at the French camp learning the French woman to talk English, she said that Eldress Betsey told her that she might be a great help to her in some future time in doing a work in England, she told us a good deal about the French how they were getting along she says Mother Ruth and Eldress Betsey attends there quite

Jan 44
Sat 7

often she thinks they are very fine women, she said she tho't Mother Ruth had the most wisdom of any woman she ever saw for when the French women would get into a quarrel just a few words from her would settle them, she said they were building a very large house that it was nearly done and she expected when they got into it they would be brought into more order, she said the mens camp was some distance from the womens that Murat was first among the men, This evening we had general singing meeting at the 1st order at the close of the singing exercises commenced which was very powerful a number of spirits were admitted two Icelandic men were here they could not talk English. but jabbered a good deal in their own taunge, one blackfoot Indian Malaquaw Manitiveeahs big broder; Bonaparte was seen here to night and two French Prophets with him, the French woman Cassandra Dean was here to night also Nishuett the pequad squaw she was very lively indeed, she said me so glad

Jan 44

Sat 7 to see de shinee whitees me can hardly tay in de kin, three more squaws of the same tribe their names not reccollected, the Pickapoo squaw came again to night and confesed her sins she call'd her name Shalakas she brought love from Tenevaspeon to Br Asbel,

Sat 13 We took in a boy and a girl into our family from Cincinnatti Elijah and Abigail Amelia Rothermel, the boy 10 years old the girl 7. Elder John returns from Pleasant Hill he has been absent about 12 days

Sat 14 Our Church meeting to day was quite edifying there was a good deal of bodily exercise and opperations of the power of God we received a good store of love from P.H. by Elder John Martin and sent love to S.U. by Elder John Rankin, at the close of our meeting there were several messages delivered by inspiration,

Mon 15 This evening we had a very lively good meeting a good deal of exercise and considerable speaking among the brethren and Sisters which brought a very good feeling, a few visitors to night

Jan 44

Mon 15 There was one officer among the brethren whose name was Montcalm he said he was sent here by Murat, one French woman, one Iceland woman she was very active in sliding on the floor, after meeting was over just before she went to bed she went out and kneeled with her face to the west raised both hands and pray'd vocally in her own language to the great Spirit for protection thro' the night, this she said was their custom and in the morning they would kneel with their faces towards the east and pray for protection thro the day,

Wed 17 We had a very interesting good meeting this evening we were blessd with the company of Elder John Rankin, we were also blessd with many good gifts and the love of our heavenly parents, we were visited by a number of departed spirits who got entrance into the bodys of the brethren and Sisters, five different nations, two French men one could not talk English but he would talk very fluently in his own language, the other was Montcalm he

Jan 44

Wed 17 could talk English some; one Welch woman she could not talk English but she appeard to be after something good, one pequod squaw one shawnee, their names not recollected, one lapland woman she could not talk one ward of English, she showd signs of hungur by trying to eat saw dust, the Sisters braught her some bread and a peice of fish and some apples of which she eat greedily as tho she was starved, she tryed very hard to get the Sisters to understand her but she could not, they got her the slate and pencil she wrote some in her own language, then she took hold of one of the Sisters hands and put it on her hand and began to write plain English she wrote thus" I am a laplander I was guided here by two large men, me and others were on the Icy waters and were overthrown and on the Icebergs we were carried to an Iland where we lived many years suffering greatly for food, sometimes we could get a little fish and other sea animals and about six years ago there was awful that which I

Jan 44
Wed 17. cannot tell now, but seven awful men with wings was seen
by some of the Island and shortly the waters arose and swept
the Island this I cannot understand, but these men are with us
and I write the words they told me I can tell more some other time
she retired to rest and sometime in the night she departed.

Sat 20 In our family meeting this evening Elder Brother spoke some in
relation to Order which was approbated by the rest of the Elders,
our meeting was attended with much life and power, we had
some visitors two shawnee squaws the name of one was Nancy,
the other was Conalissamo they said they were from the big fort
that they had been here many days ago and got corn, Anna the
chactaw squaw was here again, they all gathered a great deal of love
to take home with them, there was one Iceland woman* that had
never been here before, she was asked how she came here she said
she was brought here by George Washington but she did not know
what he had brought her here for, she look'd very sober and seem'd

* her name was Eppe marque

Jan 44

Sat 20 to be entirely ignorant of what she came for, she said about 2 hundred years ago a company of about one hundred started on a ship to take a pleasure ride and a storm arose and sunk the ship, so they all went to the bottom, that they had still remaind together and about two months ago they heard the sound of a Trumpet but did not know who sounded it, since that time George Washington had found them and braught them to americe.

Sal 21 In our Church meeting to day we had many heavenly gifts much life and power was felt in this meeting, we had numbers of depart spirits to day; among the brethren were two Icelanders, one Norwegian, among the sisters was one Welch woman her name was Katherine, one Italian lady her name was Ruzela Crocket, one Shawnee squaw, one Chichasaw, two chactaw squaws, one little black girl crying for her mother, one little papoose five years old crying for her mother This evening we had geneaal singing meeting we had a number of visitors in our meeting who had remaind with us since the

Jan 44

Sab 21 the Church meeting after the singing gift was thro' we had some exercise the Italian woman was very much opposed to the squaws she would not stay in the room while they danced but after they got thro she came back and sung us a very pretty song that she had learned from the good spirits that brought her here, she said she would like to see us march some, so we marched a song or two, and she said she thought it was the prettiest sight she ever saw.

we had another Iceland woman this evening her name was Claremba a sister to Eppemarque, she was the oldest of the two she said she was twentyfive years old she lookd very sober and had but little to say, she was advised to confess her sins, but she thot she would rather wait till she come again

Sab 28 We had no Church meeting to day on account of bad weather, Our family meeting was quite lively and interesting; This evening after our singing meeting we had considerable exercise and a number of spirits got possession of the brethren & Sisters; among the brethren were

Jan 44

Sat 28 two who could not be understood they talked a gooddeal together and made signs of hearing a trumpet;

The Iceland woman Claremba came again this evening and confessd her sins she was very sincere and honest and made many inquiries concerning our faith and manners, another of the same company came this evening her name was Cyrene; Amelia was here from the French camp she was much pleased to get here once more she brot some love from her folks and gathered a good deal to take back to them, we had one woman from Germany she was very shy and had but little to say; Anna Blanca the Chactaw squaw was her; also a Sioux squaw came and confesod her sins;

Tue 30 A change took place in our family to day Thamar Johnson moved from the office to the North house to take the care of the boys and Moses Miller took his place at the office;

February 1844

Fri 2. This day being set apart by the Almighty to be kept in remembrance

Feb 44

Fri 27

of holy word written to the nations of the earth. we kept it as sabbath
in our morning meeting we attended to the reading of the Holy Orders
in our Church meeting Elder John spoke some in the beginning of the
meeting of what our duty was in keeping this day, which was to kneel in
prayer to God and supplicate his mercy that we might be protected
in the fold of Lion while his mighty judgments roll'd thro' the earth
Elder Brother and a number of others spoke their faith and manifested their
confidence in the work of God, we had a very comfortable good meeting
a number were inspired some to speak and act for departed spirits
while others were beholding the heavenly Angels surrounding the assembly
and pouring forth their blessings in abundance, we had a few squaws
in our meeting their names I did not learn, also a lapland woman her
name was sinboxy, she had been here before but could not talk any
she gave us some information by writing, but since that time she has
learned to talk she says George Washington learnd her, she can now
tell us more about it, she says about eight weeks ago she heard

Feb 44

Fri 2. seven Mighty Angels sound their trumpets which was awful the sun turned dark the earth shook and the waters trembled and in the east were pillars of fire which caused it to lighten, she said they were very much frightened indeed the expected nothing else but that they would be sunk into the earth, since that time George Washington found them and brought them to this place there was ten in number she confessd her sins as well as she could and then departed. An inspired Sister saw in our meeting to day an holy Angel on a cloud of light towards the east who delivered to her a beautiful message, he told her he would come again in the evening and read for her to copy in union with her lead, which he did,

Sat 3 In our family meeting this evening Elder Brother spoke very feelingly to the brethren and Sisters and encouraged them to labor for more love and union, to set out the coming week to love and bless eachother more than they ever had done which was unitedly agreed to by all, we had a good deal of lively exercise a number were

Sat 3 Feb 1844

inspired with the living power of God, one who was inspired spoke and said we were surrounded by a beautiful bright company of Angels who had been pouring their blessings upon us ever since we had been in meeting, Another instrument spoke and said, I heard the sound of a mighty Angel sounding his trumpet and spoke thus! I am a mighty Angel and this is my third coming my first was on the 28 of Jan I came early in the morning I rose with the beloved and continued with them all the day long to bless and comfort them and cause them to feel my spirit and rejoice because of the words of comfort which I spoke unto them, my 2d coming was on the 2d of Feb, my 3d coming is on the 3d I have come to sound words of comfort to Gods chosen little band O that all even the youngest in the house would hear my word and receive the heavenly blessings which we the holy Angels have brought at this time to strengthen and refresh every soul for soon the days will come when sorrow and tribulation shall fill thy way again let all shout with up lifted hands because of my coming and the blessing which I have brought

A little memorandum of a visit
made by some of our eastern
friends to the place where the
first Elders landed in the West.
1 In eighteen hundred fifty two.
The twentieth day of June
I went with Anna Middleton
Thinking we could presume
To find the place where well we knew
Did land there whom the
Who brought the gospel to the west
This land of liberty
2 The house was gone the place was bare
But bricks and marks we found
That we could tell in very deed
When we got on the ground
We found the spring where first they drank
Near Malchams forest door
Where oft he had the weary rest
And fed the wandering poor

3 'Twas here they entered on that night
In eighteen hundred five
The twenty second day of March
Here safe they did arrive
And here they found an open door
Tho strange it may appear
It was not long before we found
That God had sent them here
4 Tho forty seven years have past
Since we first saw their face
No time or distance far or near
Their memory can erase
May they forever blessed be
Who first did break the way
The love that binds our souls to them
It never can decay
5 Now while reflecting on these things
On our returning home
We met some of our eastern friends
To see the place they'd come
Here sister Betsey Baker we found
With her a number more
And Elder Sister Eliza Ann

Too, from the eastern shore
6 Our little band in number ten
Moved slowly to the place
There talked about what had accured
When we first saw their face
To give details of what had past
All seemid to do their best
And furthermore we sung the song
First labord in the west
7 Twas thus we entertaind them there
While we were on the ground
Not once supposing we could see
Good spirits all around
But on returning home we learned
That we were not alone
Here Elder Isaachar so kind
Did plainly make it known
He left a letter on the fence
And there did place some wine
We opened it to read his words
And found they were in rhyme
Firstly to Anna Middleton
8 Little Anna do you see
There is nought but you & me

To bear witness to the scene
When we first did here convene
In this paper you will find
A fullness of Mothers wine
Give a share to all the band
Let them know 'tis from my hand
To Sister Betsey Bates & Elder sister Eleazer

~~Hear~~

If you had known what you could see
By looking thro they veil today
Our meeting ~~your spirit would rage~~ on this spot ~~[illegible]~~
Your spirits would regale
I have a garden placed here
With many fruits and flowers
You feared tho you knew it not
From these beloved bowers
10 Here Elder Daniel let a band ~~the band~~
~~This chosen spot to view~~
~~[illegible]~~ by was there
Malcham and Eleazer ~~[illegible]~~
~~Mat with so on that proved~~
To kindly welcome you

And many more kind loving friends
Stood ready there to bless
And feed you from these lovely vines
Now growing in the west
11 When first I left the shores of time
My weary soul to cheer
Mother then told that I might
Make her a garden here
We soon prepared a bower fine
Where pinks and lillies grow
And grapes that make delicious wine
As ever need to flow

Yea peach tree plumb and cherry too
All well adorned with fruit
From the rich orange fig & pear
Down to the grafs nut root
Strawberrys here and apples too.
The tree and lovely vine
With rose the queen of flowers do
All in this spere combine
12 We fed and filled your baskets too
Till they were runing o'r
This we desire you to take
Home to the eastern shore
And when you do distribute them
We think we shall be there
And help to deal out full & free
This most delicious fare

13

Compare the peace you now enjoy
With what I had to meet
When first upon the western soil
I placed my weary feet
The cross of leaving all behind
Brought on a heavy weight
But finding friends so true & kind
Soon changed my troubled state

14

Thus tears of joy & sorrow too
I oftentimes have shed
Sometimes not knowing where I next
Shoul lay my weary head
For tho I found a peaceful home
Sometimes when sent abroad
I've had to flee in haste from those
Who thirsted for my blood

15

But now you see what I have gained
Those suffring scenes are o'r
I richly reap what I have sown
~~Upon~~ Upon this western shore
With hunger pinched & cold benumbed
I've tread those valleys o'r

But thanks to God thro all I passed
I've kept the gospel pure
When in the west my work was done
Another cross rolled up
And here I found I had once more
To taste the bitter cup
Then in obedience back I went
To die a volunteer
Now death & hell may rage in vain
I am beyond their spere

Now Elder Daniel turns my pen
To write a word or two
He says my kindred in the west
I've come to visit you
And with my large strong battle ax
I'll strive to do my best
This weapon will all things subdue
That prove to be a pest

Composed by Vinay McNam
when elder D Morlan was
preaching in ~~[illegible]~~ we went over to
receive his from Eastern mission
by where Shakers first dan
ced in the west

For Lydia Hill
Hill Baker

Mother says my little child
You have been humble meek & mild
In all that you've been called to do
You have been faithful just & true
Tho many trials you've passed thro
This holy way you did pursue
~~That you might gain that precious~~ prize
Which is laid up for all the wise

Now I'll clothe you with love & peace
On angels food your soul shall feast
And in my mansion bright & pure
Your soul shall rest forever more
Now farewe well in love we say
~~May angels guard~~ you day by day
A shining robe you shall posess
The reward of thy true faithfulness.

Lydia Hill by Mary Ann
Lyddle

Behold a pillar firm & strong
Who now is called from the earth
He joins the pure and heavenly throng
In songs of sweetest joy & mirth
Come gather near ye young & view
Her cold and lifeless frame
For sure it will be thus with you
Then seek not earthly fame

For it must fade and pass away
As doth the leaves of Autumn
So well improve your precious day
As hath this little faithful one
Then like this true & faithful child
You'll raise to realms of glory
Where dwell the humble meek & mild
In love most pure and holy

O then may all the young be wise
For sure the aged they must go
To gain that pure and heavenly prize
That's for the humble & the low
Then like this true and faithful heir
That has been called home
True heavenly blessings you shall share
When all your works are done

Now thy children rise & bless thee
Unborn millions will the praise
With loud Anthems they'll address thee
And their thankful voices raise
Wail they imitate thy virtue
While thy wisdom they extole
They will bless the name of Mother
Who prepard a way for all

4

Zions fortress thow hast strengthend
And her walls hast fortifide
Every cord thy hand hath lengthend
And adorned her like a bride
Thaw hast beautifide her towers
Thaw hast set her gates apart
Thow hast gave her strength power
Every banner to unfurl

5

Beauty reigns all round her borders
Where thy holy feet have trod
Truth & justice peace and order
In the power & gift of god
Lord let Mothers name be graven
On the table of our hearts
Seal us with the hand of heaven
Never let thy love depart

6

The End

The Christian's blessing

How I prize my lovely treasure
Sent by yoan spotless dove
Realize with pleasure
Precous Mother Lucy's Love
Heiress of the heavenly graces
Glorifide with Christ above
Joind in Mother Arms embraces
Clth'd with beauty & with Love

Come thou blessed of my Father
Saith the will beloved son
Take the crown for you prepared
Take the Kingdom you have won
Heaven opens wide her portals
To receive the happy guest
Now she wears a crown immortal
With the first born heirs of rest

Mothers chart & holy spirit
Sits upon the Mothers thrown
Life eternal to inherit
That her virtuous life hath won
Well done good & faithful Mother
Now receive thy just reward
In the kingdom with thy saviour
Keep the glory with thy Lord

Union Village Warren Co. Ohio Aug 1900

Mable (Primer) I bid you at present
farewell
In love much deeper than
Language can tell.
May be for a while though will
intergere
Some smiles at recalling thy
girlhood's cheer,
As rovings for flowers in Sum
mer time blow
Or sliding on the ice in Wintery
snow.
See Mable from childhood growing
up fair,
Her foot prints measured the
soil every where
Might well she be bright in cheerily
glow

While health and happiness
prompt'd
d[illegible] overflow.
Mable's obliging, ready and kind
Though for her book she is mostly
inclined.
But she can make biscuit
and bread and pie,
Deserving full credit none
would deny.
She's graceful of form her face
pink and white
Her eyes manifesting an
innocent light.
In the Church and the song
I'll raise Mable sweet
Her voice is much needed in
our small host
When satisfied Mable, with the
world's cold face
Come back to your home. Be
my earnest player

Summa E Siddle

There may be some
things here for
Mothers Work or Rep

1. *

A Winter Journey to Buerre (by Isaacha Balz and Richard McCartney) B Zwingli

The sixteenth day of January. (1809)
Through stormy raine thro'ice and snow,
From Union Village we took our journey,
To see the brethren at Buerre.
Near seventy miles we had to travel
Before we left the settlement,
A howling wilderness before us,
Twelve hundred furlongs in extent.

2

The country all ov'rflow'd with water
Beyond what had been lately seen,
No track of man or beast before us,
What dangers here must intervene.
The triale which we had encountered
Passing thro. the Ohio State,
The floating ice and chilly water,
Would be too tedious to relate.

3

On the frontier a while detained
Till Laughries wave had rolled down,
On the fifth morning it remained,
To enter on the desert ground.

Each furnished with his staff and napsack
And some provisions for the way,
We ventured on without conceiving,
What treals yet before us lay.

4.

The present raine revived the waters
And still kept up the former flood
Hence several days we had to travel
Through heavy showers and tedious ~~rain~~ mud.
But worst of all there lay before us,
Low marshy flats all overflowed,
From rivers deep and so extensive,
No man or horse could pass the road.

5

Now for a sudden change of weather,
We prayed upon our bended knee
That violent cold might fill the aether,
And all these mighty waters freze.
The weather changed the freze commenced;
And we desired it might not slack
Until it formed a solid passage
Each side of the Moukakitak.

6

This dreadful marsh at length appeared
And mighty waters standing there;

Six miles at least all like an ocean,
With ice too thin our weight to bear.
By various means we sought a passage,
But finding it could not be crossed
In patient hope we there encamped,
To wait the issue of the frost.

7.

The second day we took a tour,
In hopes to find a passage round;
And there a fox had killed a turkey,
The leg and breast of which we found.
These little bits well dressed and smoked
Did furnish one delicious meal
And for provisions so unexpected,
How glad and thankful we did feel.

8.

Two days and nights we there remained,
With hunger pinched and freezing cold,
While the majestic current flowed
O'er all its banks so high and bold.
On the third ~~morning~~ morn we ventured forward,
However dangerous it might seem,
Wet to the loins and in snow water,
We built a raft and crossed the stream.

Five miles we trod the icy pavement
Like roaring thunder cracking round;
And at the shade of night o'erlook us,
We safely reached the solid ground.
While frozen trees are loudly cracking,
And whistling winds severely blow,
Our most refreshing entertainment,
Was a good fire and melted snow.

10.

The towering rocks we next ascended,
Where we must face the northern breze,
Our limbs and bodies were so defended,
That nothing but our toes did freeze.
Thro, various scenes o'er hills and valleys,
We marched thro, the desert land,
Till early on the fourteenth morning,
White River brot, us to a stand.

11.

With floating ice the stream was covered
So that we knew not what to do;
But far beyond our expectation,
We spied a house and good canoe.

A friendly hand convey'd us over,
With cold benumb'd with hunger faint,
And the refreshment we there received,
The strongest language cannot paint.

12.

Now with renewed animation,
The hopeful journey we pursue,
Till the next fort of the same river,
On the next morning came in view.
There twenty furlongs ice and water,
Were mingled in one great uproar,
But being set across the current,
We forced our passage to the shore.

13.

Our feet had been so swelled with freezing
That several days we had to go
Without our shoes and in our footings,
To tread the brush, the ice and snow.
But now well shod with Indian leather *
Our feet forgot their former paine,
And quite regardless of the weather
We moved towards the Buenos plains.

(* moccasons)

Our greatest sufferings now were over,
And every danger left behind.
Scarce thirty miles remained to travel,
Where entertainment we could find.
Our weary limbs renewed their vigor,
Until we reached the Bustre soil,
And the kind welcome we received,
Made rich amends for all our toil.

Theodore Balet.

Hail thou bless'd Mother of endless salvation
O lend us thy power to help us along
Away from this world and all carnal relation
To share in the joys of the heavenly throng

This branch from the great union tree growing now is
And thousands shall see their eternal increase
Sweet rivers of union from Zions are flowing
And many are bless'd with the arbour of peace
Hail thou bright fountion of endless salvation
O lend us thy power to help us along
Away from this world and all carnal relation
To share in joys of the heavenly throng

The sickly in spirit and weakly are here
And heaven is asking us why
Why doth the branches of evil appear
And why are our feelings so dry
Why has the great joy of the justified soul
To great lamentation give way

When Christ the Messiah first preached salvation
His kingdom was small tho his power was great
He was the first founder of the new creation
His gospel first open'd the strait narrow gate
Hail thow bright gospel of endless salvation
O lend us thy power to help us along
Away from this world and all carnal relation
To share in the joys of the heavenly throng

Behold the great day of eternal salvation
Which long was foreseen by the fathers of old
Has now come to light by this last revelation
According to that which the prophets foretold
Hail thow bright Father of endless salvation
O lend us thy power to help us along
Away from this world and all carnal relation
To share in the joys of the heavenly throng

The celestial dove from the feilds of communion
Where millions and millions of angels agree
Has brought in her hand as a pledge of her union
A beautiful branch of the great union tree

One popular objection against our society is, That we ~~do not take~~ no part in the affairs of civil government & therefore cannot claim equal rights with other citizens to its benefits; but those who make this objection are under a grand mistake. It is true we do not vote for civil officers, & a good reason why. If nothing more we are unacquainted with the candidates & profound not to be judges of their qualifications; our votes therefore, in a mere civil point of view would be as likely to do harm as good. But do we take no part in the matter? We certainly do & a very important one too. It is comparatively a light matter to chuse our public servants to what it is to pay them for their services. In the latter we bear our fair proportion & on this principle claim every imaginable right to the equal services of those who are equally compensated at our expense. We see act after act passed for the relief & benefit even of private individuals but not one solitary benefit conferred on us by any act, of those public servants, equally & reasonably under our employ as a part of the community. Hitherto we have asked none, unless it was a negative one, that is, not to pass any law to injure us. Now we ask for a positive benefit - an important relief Namely to repeal the Act of 1826 & put a stop to those groundless & vexatious lawsuits in which it has involved us. In reason, we think, we might ask for a reparation of the damages which have already resulted from said Act, which would amount to no small sum. Is it reasonable that we should cheerfully pay for acts of oppression? We think not & we hope this honorable assembly of the legislature will not think so. As long as we contribute to the support of every department of gov^t. we do hope it will be deemed a consideration sufficient to ingratiate us so far into the favor of the Honble legislature that if they do no thing for us they will do nothing against us.

We might further ask whether promoting the wealth of a

nation is taking no part in its government. Look at our villages & cultivated grounds — examine your markets & see the annual produce there, that flows from our industry, and say whether or not we add any thing to the power & independence of the nation.

We do not appear at the polls to vote for this candidate or that. It was work vote against neither, & both are offended at our claiming the right of neutrality, but let an impartial spectator view the voting multitude & the retired few let him inspect the manners of each & say out of which company the objects of legal proscription ought to be selected. Ascribe it to our pride or our virtue or whatever that we do not mix with the multitude on those occasions we deem our conduct inoffensive as long as we acquiesce in the choice made, & treat our civil officers with disrespect to which we shall consider them the more justly entitled as they may treat us with common justice in the performance of their public services.

In favor of the so-called Shakers.

Susanna sat weeping on the cellar way stair
Outside of the house in the same blazing glare
Her father's quick step brought him near to her side
Sadly he said "Betsy and you must divide"
And then he continued "Why are you here
And what have you done to be treated severe"
She looked in his face but feared to speak
For still she heard Betsy in angry freak
Susanna he led by the hand where she was
"I would like to know" inquired for what cause
Susanna must be order'd into the heat
And th, sun at th, hottest on her bare head to beat
"I will not bear that look" she said
Unappall'd in wrathful ire
That ever mimicing the dead
Stifling as smoul'd, ring fire
On every absent minded thought
She that image must create
E, er on my revery be brought
Unsolv'd mystery of fate"

(Now led her up to his room light and sunny
Where evenings he taught her how to count money
This recreation she enjoy'd in his room
And watch'd when his day's work was done for him home
A turning the grocery corner in sight
To meet him would run whether raining or blight
And often her hand held more than his finger
For seldom he failed something to bring her)

"I'd like to enquire now into affaire"
Meaning the furious fray down stairs

The father unquestioned raising his head
And chafed his cheek showed the course the tears led
"For what does she generally blame you the most"
"I think she believes that I keep mother's ghost
~~And it has a way to looking~~ through me at her
~~Then~~ when she imagines this to occur
She slaps me and says I am mean so to pierce
Through her meditations so hateful and fierce"
"How often has she slapped you for the offence
Of your to your mother ~~portraying~~ being resemblence"
She wishing to make it as fair as she could
Discerning a change of unfavorable mood
Replied "Only four times in a day sometimes"
This fired his spirit like one seeing crimes
She wished on this subject now no more to say
And tried to find topic to turn it away
To all future questions excuses she made
And Betsy's worst cruelties were not betray'd
Susanna's room door that night being open
She heard many things in sentences broken
Her heart was aggrieved because she was there
Her mother's requests violated all were
She did not want Betsy her children to guide
Her brothers had promised for them to provide
She heard ~~now~~ often "You ~~shall~~ not much longer chase
Susanna for merely the turn of her eye

~~And~~

~~Tasks you~~ Betsy ~~in~~ speaking of that day
When first I brought Susanna with us to stay
Where is the healthful exuberence of bound
That marked her racing step like cat or hound

When in her child glee I first saw her at play
Through opening stage and my heart then did pray
That God giving aid I might secure my own
And she to worldly sinfulness live unknown
And where's the firm assurance per vent, spoke name
When first on her attention my voice awoke
Where's her cloudless brow that courage evok'd
When my hand at Huntsville heavy locke strok'd
Where is the young life's spring filled to its brim
The Reason vanishes spirit [illegible] life [illegible]
~~Overflowing happiness that grac'd each limb~~
The [illegible] grace of child hood [illegible]
The ruddy teeming face changeable in gleam
Where seem'd then invention of unmatched scheme
"In that you do yourself portray"
Sounded in resentful mood
"You're seen in some inverted way
Or startling in some prelude
Which none can understand the game
Nor penetrate th, castle flight
No mortal on this earth's to blame
Who cannot scale your air height"
"Your rule with Susanna will underling make
And some different plan I must undertake
By which I can trust she'll be car'd for aright
And not have her talents exposed to blight
She has to her father never complained
And when he's at home her grief has restrained
The eyes of her mother were in woman true
And what fault of here if a likeness you view"
"I'd sooner have thorns on my soul"
She vented in piquant spleen

Than her mother's eyes on me roll
Want never to see her mein
"Susanna is solid and fat
And strong for one of her age
'Tis useless your this and your that
Because of her parentage
"'Tis Susanna's gazing I hate
As though ones thoughts she espi'd
I've switched her for it of late
And box'd her ears till she cri'd
"Like owl on a hickory bough
That see in darkness of night
Comes glimmers of that woman's brow
In uninterpetted light
"Convey'd in the untiring look
Of Susanna always still
As though some alliance to book
Or some compromise fulfil"

...

The magic wand of silence then cast over all
And in Belay's room heard the blind curtain fall
An augmenting strangeness of fear more and more
Possess'd her and she went and fasten'd her door
Then Susanna's feelings went to her home first
For ill-twain endearments her spirit did thirst
But this meditation was changed on her view, By shadowy
Now around her bed passing ladies all dressed in white
She knew that she locked her door safe and tight
One lady slop'd over and felt of her feet { greet
"They're ghosts" now she thought and feared them to

Lisbia continued
in her's & his

Yet to withstand all they could do,
the Lord has help'd me hitherto.

6. Again, the angry nation saith,
"Abandon your peace-making faith.
To honor's call you'll have to yield
and march into the hostile field"
What pow'r or wisdom could evade
those snares so deep and subt'ly laid;
Yet ev'ry faithful soul can say,
the pow'r of God has clear'd the way.

7. In gospel union who could hold
so many minds of diff'rent mould?
Who can subdue his own self-will,
or his unruly passions still?
Yet love and union to increase,
and keep the sacred bond of peace,
And ev'ry spirit to subdue,
the Lord has help'd me hitherto.

8. The pow'r of God I'll loudly sing—
it is my life—my ev'ry thing:
And all his wond'rous works declare,
that Zion's his peculiar care.
Then on the Lord I'll humbly wait,
for he will help in ev'ry strait,
And all his counsels to obey,
his living pow'r will clear the way.

9 Their furious mobs and partial laws
cannot defeat Jehovah's cause;
His counsels he will bring to pass,
tho nations perish like the grass.
The Lord of hosts is on my side,
and tho I'm press'd and sorely tri'd;
I will not fear what man can do,
since God has help'd me hitherto.

10. Ye foes of Zion, one and all,
who have been waiting for her fall,
Send out your posts and let them run,
and publish what Jehovah's done;—
Go tell the nations far and near,
who from Mount-Zion wish to hear,
She has survir'd the rage of hell,
and is alive and doing well.

We often are singing of union and love.
And crowns which the righteous shall wear.
But if we inherit the Kingdom above.
The cross we must faithfully bear.
Our mother no cildren will finally claim,
But such as are honest and true,
Whatever we say of her kindness & name.
The work we must certainly do.

2. Ten thousand fine things we might hear & relate
And talk of a heavenly prize.,
Our hearts be reviv'd with the hopes of that state,
Excelling the first paradise,
But if we are slack in our duty and call,
And do not our talents employ.
We surely will stumble be captur'd & fall,
And never those blessings enjoy,

3. And tho we claim kin with good spirits above,
And sing of the Gospel's display.
Tho we should talk highly of Mother's pure love,
Which comforts her flock on the way,
Yet if we are idle and selfish and high,
And do not her counsel maintain;
Then all our fair prospects will wither & die,
And leave us in darkness and pain.

4. Then let us be faithful to fill up our lot,
Neglecting no little good thing,
Come let us be striving until we have got,
The blessings of which we do sing?
Then Mother Will own us with holy delight,
And call us her children indeed,
With all the sweet singers we then may unite,
Who on the pure manna do feed.

5. Tis right to speak well of our parents & friends,
And all who the truth have maintain'd.
Thro' whom the true riches of heaven descends
On heirs who the gospel have gain'd,
But let us remember and keep it in mind,
And never forget it one day,
That if true relation with them we would find,
We have to walk in the same way.

Whereas it hath been considered by the church or United society of believers at Union village expedient for the better accomodation of the young believers of said society, that the said young believers should build a Large Brick House on the premises of the joint interest of the church called by believers the North lot towards which there hath been already considerable preparations made — " — And whereas said House is not intended for any private or personal interest, but for the use of believers who have devoted themselves and all that they possess to God therefore it is fit and proper that the expenses of said building should be defrayed by free and voluntary donations fully and finally dedicated and devoted forever — "

In consideration whereof we the Subscribers of the County of Warren and State of Ohio do hereby dedicate and devote as a free donation for the purpose above stated the several Sums of money or property as is annexed to our names which money or property is or shall be put into the hands of the Deacons or Trustees Nathan Sharp, Peter Ball and Samuel Tuthill or their successors in offices for ourselves our Heirs executors and administrators further more we do hereby agree and promise that hereafter we will not bring any charge of debt or damage against the said Trustees or any other person for any monies or property hereby dedicated devoted and given up —

July 29th 1823.

	D.	C.
Samuel Parkhurst	1200	0
Reuben Parkhurst	225	
David Parkhurst	200	
John Babbit	100	
Nicholas Devore	600	

	Dollars
James Darrow	450.-
Samuel Trotter	500
William Boyd	300
Randolph West one mare already given up valued at	50
Aaron Babbit	100
Jotham Slack	20
Benjamin Gill	1500
Samuel Suttill	50
Jacob Longstreth	100
Wm Randall one mare, saddle, bridle & saddle bags say	60
Daniel Staggs	240
Dexter Ball	100
Daniel L. Devore	200
Solomon Gould	100
John Babbat Junior	20
Lydia Roberts	5
Mary Parkhurst the whole amount of inventory, supposed	100
Ann Parkinson	100
Betsey Babbit	50
Nancy Trotter	150
Disdemony Tiberghien	30
Nancy Littell	55
Eunice Starr of the Property brought with me	50
Cynthia Tiberghien	6
July 30 Jacob & Sarah Babbit	1200
July 31 ~~John L. Clark~~ ~~one horse saddle and bridle worth~~	~~50~~
Polley Darrow Murdock	30
Elizabeth Tiberghien Bennett	15
May 1844 Mary Pryer	100

Hannah Parkhurst		$ 31
Letty Lockwood		31
Elizabeth Babbit		33
Abigail Johnson		10
July 7th Peter Ball		3 50
Fanny Ball		200
Betsey Farrow		100
Polly Manning		2100
Mary Richardson		200
Harriet Roberts		30
Eliza McMurtrie		20

Cornelius Morrison One Mare and one horse valued at $135 and one Note of hand on Wm Morrison & Hamilton Morrison for $166.50 payable October 2d 1826 Total — 301.50

Elijah Pelham 3 head of horses valued at $281 ~~one Wagon $50.00~~ and ~~total $331.00~~ 2 Notes of hand signed also to N Sharp for $208.50 in trade $9.62½ cash ~~one lot of hemp $23.00~~ Together with the amount of Inventory which is $60.00 — 458.12½

Elias Tap vs Ball — 100

List of Subscription
for Building N Lott
House

47 signatures

Mother Mother Wisdoms Visit in the Church

Do you sense and feel that you have come to kneel down before the judgment seat of your Eternal Mother Wisdom?

Are you thankful that I have come?

Do you believe that I am sent by the Lord Jehovah in union with my anointed? Have you confessed and righted every wrong and prepared your soul to meet me? Do you love and respect the gift I have sent? Do you believe in the wonderful work of God that has commenced in my Zion? Are you willing to recieve whatever mark I have braught to set upon you? Do you honor and respect my chosen and beloved? Do you believe my gift is placed in them? Will you be subject to them in all things? Are you willing to drink of the cup of deep tribulation which I have prepared? Do you desire above all things to recieve the mark of my name? Are you willing sacrafice and give up all to be owned and accepted of me? Are you willing to recieve the mark of name from your beloved Elders? Will you recieve in thankfulness? Are you willing to bow your soul in low humiliation and thankfulness for the mark that is sealed upon you? Will you ever walk worthy of the mark that is sealed upon you? Will you be faithful and never never forsake the way of God? Are you thankful for the gifts I have given you? Will you keep them pure and holy? Will you remember and keep the words I have spoken to you in this my solemn day of judgment?

Do you believe I am your Mother yea I do

Malinda Walker, Abbie Kitchell
sister, her hand writing

Malinda

Do you believe I have come to comfort the poor the needy and the afflicted

Malinda Watts deceased August 26th 1862.
Aged 86 years 8 months nine days
Center House family.
962

I have a later & better
copy of the big mob of
August 27, 1861 than the
inferior one here
I trust I have in
history without rhyme &
have a later copy with rhyme

At the time of this vision the family was not so large as here described yet large enough to keep up the tramp every where and all the time it seemed much. And there was not a garret nor a cellar room even exemplied from lock of public storage but in which all had equal advantages and consequently.

Page 133, or 39 W R Book,
Mothers Questions work
125 - 69 K

These are valuable
papers telling
of volumes & contents
nothing that but of
particular need for
J. P. MacLean except
a letter in a little
written by R. M. to Elders
Archibald McCallum
& Bates & Wm R. Wm
at Burns Stirdale
1819 (Wm R)

"Over the main entrance is
inscribed the words etc
Mrs. Lyman Draper Chairman

We will march to the Memory Fountain
There we all drink our fill of love
Of the pure & holy water
From the living stream above
Holy angels there are singing
Praises to our Lord & King
We'll unite with all our voices
And we'll make the music ring

This for Marching to Holy Equal Eastwood

I will bless thee O Zion

I will bless thee O Zion saith the Lord, I will
bring blessed gifts unto thee
My word shall be written,
my law shall be kept,
And my house be a refuge
free
My temple upon Adam-ondi-Ahman
shall be the corner
stone now I have laid
And the inhabitants there
on their foreheads shall
bear
My name graved in
letters of gold

Zion

before this, and that
cold water was sprinkled in her face to revive her. Some sprinkled her face with the cold water and bringing her back again to herself. Then Silas and I raised her up in her chair. She had not spoken a word since being lifted

Views and Reviews

WORLD EVENTS DISCUSSED AND DISSECTED FOR REVIEW READERS.

Prehistoric Burial Ground.—What may prove to be one of the greatest archaeological discoveries ever made in the United States has come to light near Webber's Falls, I. T., on the Arkansas river, about twenty-five miles below Fort Gibson, in the shape of an ancient burial ground two miles or more in extent one way and containing the remains of many thousands of people who are believed to have lived there thousands of years before the discovery of America by Columbus. These people are probably what is known as the mound builders, who once thickly settled this region, disappearing centuries ago, and of whom comparatively little is known outside of the extensive ruins they have left.

About forty years ago the land on which these remains have been discovered was covered by a heavy growth of timber, some of the trees being five feet or more in diameter, with a thick growth of cane where now are raised large crops of corn and cotton. In digging wells and making other excavations human remains have been unearthed for several years, causing little comment, as they were thought to be those of Indians. Cultivation of the land along the benches near the Arkansas river bottoms, by action of rain, caused washouts in places, when human remains were brought to view in several localities widely apart. Investigation shows that the burial ground extends two miles or more along the benches of the land, running parallel with the Arkansas river, the graves being in regular order, about four feet apart, corresponding with points of the compass.

The bodies had been buried facing the east, all in the same posture or position. With each was found an earthen bowl, inside of which was a mussel shell, the bowl in every instance being in the curve of the right arm, which enfolded the same, which was, undoubtedly, a religious rite. In most cases the bones and bowl crumbled to dust when exposed to air for a short time, but some were in a fair state of preservation. In no instance but one was any war implement found. A spearhead about nine inches long rested in the grave of what appeared to have been a giant, 7 feet or more tall. The other figures were below the average American person of today. A remarkable feature of the skeletons was the thickness of the skulls, some being about half an inch thick or more, with receding foreheads and heavy black heads, very thin in proportion.

* * *

Maple Syrup Adulteration.—[illegible] terview of inte[illegible] ers was given [illegible] chief of the b[illegible] agricultural [illegible] discussing th[illegible] uet:

"The hig[illegible]

People of Peace Gather With the Mount Lebanon Shakers

A peace convention in a valley of peace and under the auspices of a people of peace was held one day last week at the Shaker settlement of Mount Lebanon, just over the Massachusetts line from Lebanon, N. Y. The audience of 300 or 400 were essentially people of peace. In the front rows were the elders and eldresses of the Shaker settlement, people who, having spent a lifetime in the beautiful and quiet valley of Mount Lebanon, were bound to view with abhorrence all strife, as they contemplated their early departure into an eternal kingdom of peace. Besides there were the friends and neighbors of the valley, who had also that quiet attitude of the Shakers. At the afternoon session there was a considerable number of the summer people of the neighborhood, who squawked in in automobiles, but who, upon entering the church, became as the Shakers themselves. The peace note of the meeting was clear and true. Not a hint or a suggestion was given that war is anything but cruel and unjustifiable, and is but a gross example of man's inhumanity to man. The humane idea was carried even farther, and one or two of the speakers, notably Rev. Henry S. Clubb, president of the national vegetarian society, looked forward to the time when our "animal brethren" would no longer be killed for food. The convention was an outcome of the international peace convention held in Boston last October, which was attended by three of the Mount Lebanon Shakers as delegates, but, coming as it did at this time, it really resolved itself into a celebration of the cessation of the Russo-Japanese war, and constant reference was made to this. President Roosevelt was given tribute after tribute for his part in bringing peace about, and each was given general applause. The following telegram was sent to him, upon the unanimous vote of the afternoon meeting:

"The peace conference assembled by the invitation of the Shakers of Mount Lebanon, N. Y., thank you most profoundly for your distinguished and unselfish services rendered the whole world in the interests of humanity, and heartily congratulate you on their successful and far-reaching results in the establishment of an honorable peace between Russia and Japan."

The list of speakers at the meetings held in the morning, afternoon and evening included such strong advocates of peace as Walter S. Logan, ex-president of the New York State [illegible] William [illegible] Women; Mrs. Elizabeth B. Grannis, president of the National Christian league; Mrs. I. C. Manchester, president of the National Association of Loyal Women; Rev. Elmer Gildersleeve, pastor of the Friends' church, Poughkeepsie, N. Y.; Harding Weston of the Knights of Labor, and Rev. Charles D. Stoddard of the New York Observer. Letters of encouragement were received from many well known persons who were unable to attend, among them Cardinal Gibbons, Joseph H. Choate, John W. Foster, Senators Thomas C. Platt and W. Murra[illegible] Crane, Carrie Chapman Ca[illegible], Edward E[illegible] erett Hale, Henry Hopki[illegible], Andrew White and Julia Ward H[illegible]we[illegible]

The dominant note o[illegible] dresses and of th[illegible] is caught in the foll[illegible] ter S. Logan of New [illegible]

"I stand here to plea[illegible] tice—justice among na[illegible] among individuals. I ha[illegible] peace which comes from [illegible] The only enduring basis o[illegible] tice. The change which [illegible] universal civilization of t[illegible] mingled civilization and b[illegible] years ago—the advance of [illegible] that time—is due more th[illegible] else to the improvements [illegible] made in the way of adminis[illegible] to the influence of our co[illegible] Especially is this true in thi[illegible] for ours is pre-eminently [illegible] erned land and it is a land [illegible] cause it is a judge-governe[illegible] judicial spirit which animate[illegible] is an asset of our English-sp[illegible] more valuable than all the g[illegible] vaults of our banks or in the tr[illegible] our government; more valuable [illegible] other racial asset we have.

"But as compared with the p[illegible] order which now reigns within [illegible] tions of the earth, the state of t[illegible] tween nations is very bad ind[illegible] ing the last ten years or so a[illegible] important nation of the world [illegible] engaged in war. Within this [illegible] lives numbering into the mil[illegible] been lost in military operations [illegible] ure amounting to thousands [illegible] which might have been used [illegible] welfare and produced h[illegible] urable, has been spe[illegible] tion, and all to settle [illegible] could have been se[illegible] to the [illegible] by s[illegible]

The National Dai

CHICAGO, ILLINOIS, FRIDAY, SEPTEMB

suing the question which the legislative committee determined first to investigate, that of the extent to which policyholders participate in the government of the so-called mutual companies. Attorneys for all of the companies whose officers had been called as witnesses were present except the New York Life, President McCall stating that his company did not feel the need of counsel at the inquiry. Chairman Armstrong of the legislative committee announced that attorneys would be shown every courtesy by the committee, but would have no rights in the investigation.

ers have been of the most de- Equitable affairs, n and William Mc- wanted chiefly in the $685,000 "blind The process servers ing for James H. Hyde, Newport and has given n that he will accept serv-

VANT THEIR MEAT.

rnment to Admit Free uty Live Stock.

n of 2,000 butchers from all rmany met in Berlin and lutions declaring that a great ing scarcity of live animals e German empire and petition- perial government to speedily he meat famine by opening the for the admission of animals er countries.

EGE HONORS HANNA.

dc Chair at University to an d After Late Senator.

Thwing of Western Reserve who has returned from a visit w Carnegie at the latter's cas- nd, announces that Mr. Car- $25,000 towards the es- d of $100,000 for the hair of political econ- Reserve university to United States

LOOK FOR CANDIDATE FOR GOTHAM MAYOR

Five Names Considered By the Leaders in the Fusion Movement.

In their quest for a candidate for mayor of New York the leaders of the fusion movement are considering the eligibility of five citizens who possess the qualifications they think will appeal to voters of independent tendencies. These men are: Jacob A. Riis, the social reformer, whom President Roosevelt once styled "the most useful citizen of New York;" John W. Goff, recorder of the city, lawyer and reformer; Charles A. Schieren, former mayor of Brooklyn before the consolidation of the five boroughs, merchant and republican leader of Kings county; Calvin Tompkins, merchant, president of the Municipal Art society and once leader of the national democracy; Franklin Henry Giddings, professor of sociology of Columbia university and writer on social economic problems.

TRUST CAUSES ALARM.

New Zealanders Demand Protection From American Competition.

The operations of the American harvester combine are seriously menacing the prosperity of the New Zealand implement makers. Manufacturers recognize that the protective tariff of even 20 per cent is of no avail. A deputation asked the government to prohibit the combine from doing business in New Zealand. The premier asked the deputation if it wanted war with America. He said he did not think America would stand such prohibition nor the country members of the legislature agree to a prohibitive tariff.

WILL GO TO WASHINGTON.

Peacemakers Are in New York, But Will Go to the Capitol.

The peace commissioners have gone from Portsmouth to New York and last evening they were entertained at dinner by George Harvey, the New York editor. They will go on to Washington, where ation of the peace treaty

SULTAN PAYS UP FOR FRENCH INSULT

Will Be No War to Discipline the Ruler of Morocco.

CASH AND APOLOGY PASSED

Excuses Accepted and National Honor Saved—Reparation Is Complete.

PARIS, Sept. 7.—A dispatch to the foreign office from M. St. Rene Taillandier, minister to Morocco, announces that the Moroccan government has yielded to the French demands and given complete satisfaction.

Foreign office officials were highly gratified to receive the dispatch from the French minister at Fez announcing that the sultan had yielded.

The dispatch says that September 4, the day preceding the expiration of the ultimatum, the grand vizier, Si Feedoul Garnit, accompanied by a retinue, went to the French legation, where he was received by the minister and his staff and the leading European officials. The grand vizier then publicly presented a formal apology for the arrest of a French Algerian citizen, Bouzian, and handed the minister the amount of the indemnity demanded for the imprisoned man and also presented letters from the Moroccan ministry of foreign affairs announcing that the caid responsible for Bouzian's arrest had been removed.

The French minister answered, accepting the excuses and reparation given and thereupon the preparations for the department of the legation preliminary to the enforcement of France's demands were suspended.

The foreign office here says the reparation is complete on all points and that the incident is closed, thus terminating the anticipated resort to coercion through the military and naval branches of the service.

SPECIAL MISSION TO EUROPE.

Solicitor of the State Department Will Make Extensive Inquiry.

Judge William L. Penfield, solicitor of

order. Others are projected ou ction, includ- Trunk Pacific. ancially also lots in each as school when sold education.

SHAKER COLLECTION

Item 348 d

Mostly notes on Richard McNemar and his family

"And now Susanna you read plain and loud
What Richard McNemar preached to the crowd
In view of the resurrection they (Shakers) saw
According to nature's primeval law
"And then of the spirit from it let free
Ascending from carnal proclivity
And which he was pleased to turn into verse
The substance more easily there to rehearse

This to be put back in S.S.

Birthe of Garner Mc Nemar
(Richard's father) and family

Garner Mc Nemar born June 16th 1766. (A well to do farmer.)

Belsey Mc Nemar (the wife and mother) born May 16th 1764.

Levi Mc Nemar (A farmer, deacon, always the tallest man in Union Village, and one of the most useful) born May 25th 1793. Scott county Kentucky.

Martha Mc Nemar born November 8th 1795

Richard Mc Nemar born June 28th February 1798.

Nancy Mc Nemar born December 21st 1800

Deathe of Garner Mc Nemar and family.

Garner Mc Nemar died the 5th of July 1841 Monday morning half past 5, The funeral on the 6th at 8 A.M. Aged 75 years, 18 days, Centre Family.

Belsey Mc Nemar died the 21st of Dec. 1815, aged 51 years, 7 months 12 days.

Martha Mc Nemar died August 13th 1821. on Monday about 4 o'clock A.M. The funeral Tuesday at 5 o'clock P.M. aged 25 years 9 months and 5 days.

Richard Mc Nemar departed this life Sept. 20th on Monday evening at 7 minutes after 9 P.M. aged 32 years 6 months 20 days.

Nancy McSemar deceased the 2nd day of October in the year 1815, aged 14 years 9 months and 11 days.

Levi McSemar deceased Sabbath November 11th A.M. Center Family, funeral on Monday 2.30. Aged 73 years 5 months and 16 days. Fine man fully devoted. The last of his family.

Daniel Miller

I have always heard it said, that Betsey McSemar, Levi's mother, was one of the most worthy and highly esteemed sisters in Union Village. I have never heard otherwise than that Esarmer McSemar, and all his family lived, and their days and died at Union Village Ohio.

9.62

being advised con-
cerning what involved
induced [illegible] to
expose Rodgers (Wife
man)
claimed [illegible] change
his [illegible] by altered
words and in the form
of written letters. As being
the question
Why should a person of
R. M. Pearce's [illegible]
abilities, his immense standing
in the world, his influ-
ence in society, from his
[illegible] of the
knowledge of [illegible] requirements
[illegible] his [illegible]
[illegible] others
could [illegible] on his
[illegible]

2

Contents EW

This page begins at 124 written page

Richard McNemar

Why was Richard McNemar called Elder Wright?

Has been a question asked by persons outside of the Society along from time to time since its first adoption and up to the date of this year 1903

I question if people are sincere in this conclusion and insist on being

at least for a time
and she was not urged
further to tell in that
line against her own
best judgment. But
after awhile when she
had recruited & her gospel
friends of departed
sisters by whom she had
been tenderly reared and
where to whom she had
from the humble hold of faith
on the earth would entreating
her vision to speak for them
these encouraging words
of love and hope & blessing

Then again
and sometimes
all at once a new
& further understanding
would strike
her mind when with
closed eyes she
would exclaim

eyes she would start & rush in the meeting and singing & marching the floor until the gone was learned by the assembly. She was the greatest spiritual medium that Union Village has ever had.

Excepting Margaret Olsen whose first inspiration proclaimed in church meeting Mother Ann Lee's coming to visit her first born Rufus Maldron in her vision at Union Village in unbelief or unrelenting of love & appeal to Mann followed by expressing words Wonderful to each more touching & deep than the worldly mother could ever know of a consistent life of more than pious reflections

Mr A J was the greatest
medium that I ever
had Excepting Mar
garet O'Brien in the in
troduction of Mother
Ann Lee to her followers
and people at Uniform
Village As seeming
from clouds of white
spreading her arms at
parting and pushing aside
the long dense curtain
hiding the view of the
natural world from that
of the heavenly realms &
making a broad road
way in her descent to the
earth for the people of
earth to behold & their
friends to return to com
fort & bless And Mother

Mother Ann Lee 2nd appearing came into Church meeting at Union Village (in the Spring of 1838) and Margaret Olsen the first Spiritual medium who had ever spoken, or manifested in any meeting of that Church

Turned out of her place in the march round the room, she looked bloodless pale, her eyes closed, at Now ~~limit~~ turning around she fell in the aisle, The exercise of the meeting was now broken up, and all the assembly seated, Margaret laid as one dead,

at least for a time
and she has not urged for
her in that time. But after
visiting a night came by her
would after which she
occasionally came forth
in meeting & spoke words
of encouragement from
ed gospel friends, sometimes
all at once an inspiring
song would come to her &
she would start out in the
meeting & sing & march
to & fro the floor until it
was learned by the assembly
that she was the greatest
medium that any man
Village had ever had, Except
ing Margaret Fox first in
Spiritualism, for portraying
Mother Ann Lee & some
descent of spirit in the
church at Union Village
which no earthly scene could
proclaim

Lead [illegible] the Angel with
[illegible] blessings of
[illegible] and joy
If Margaret could have
spoken when this appointment
of hers was fulfilled, as
died Mary Ann January
this year *later much
sorrow would have been
saved herself and those
to whom she brought
messages of under the burden of grief that
were not true. Margaret
O'Brien was born January
27th 1817. (or earlier) She
crossed the Atlantic Ocean
from Ireland to America
February 1837. Marga
ret O'Brien was naturally
a dear sweet little woman
I was well beloved in the
West Brick family where
she was admitted with her
boy baby in her arms born on
the sea 7th 1837 and 2 weeks
who since wandered away from the

If Margaret could have spoken when the messenger of hope was full filled of the heavenly Mother's approach her intercession the Church and made her will Will Bunton through the medium spirit Minister of Margaret Owen To the Elder in par ticular & to every lot & care & to every inhabitant of the Village Thus till all knew the will of the God from the first to the last After some time in this work Margaret's spiritual vision had left her as many could see,

But she was faithfully spared to keep up her spiritual medium spirit after which decaying spirits

Could she have then

Men have known what ~~you~~ later was revealed to the ministry at Union Village in a letter sent to them from Mt Lebanon in the Spring of 1839 Mrs Richard M. Stewart was there on a visit.

This said letter was read in our Church meeting when all the families of the society was assembled. The letter stated that all messages brought by any medium was to be judged of by the medium elders before given out in the Church or family meetings & then allowed to pass or else to be condemned as the medium elders ~~thought~~ might think best, and in no way were the mediums held superior to their equals not endowed with gifts of vision etc

Richard McSemar
Friend, Mac Sean
The printed leaf I send
to you with Richard McSemars name possibly
thereon, is not so interesting as an article I wrote
and sent to you in papers of items September 1913
from a printed page by
Richard himself in answer
to a letter of praise sent to
him concerning the Kin
tucky Revival book of 1807
This article was headed
Apological 1837

Two written pages in Rev 11
last volume

Mother Anne died in 1837
the long dense cerulean
& pushed them aside
that hid from the earth
the heavenly world & her
sweet descending in
personal form (to have
spoken about 14 years
old both struck by the
sweetness at the time &
went to the aisle fell on
their knees, each taken
a pin from her clothes
& scrawling the floor side
by side picking the dust
from the cracks. Mother

Mother Lou Lee
crackers and blowing
them out with their breath

of Mother Ruth
Farrington as all her
dear followers in the
mm

Pittsburgh Gazette

do not see her face
again

One of the West Brick
family where she resided
that Margaret might
be stiff as that was her
form of vision in their
home meetings, at length
she began to motion to me
with her arms & hands
like a bird in flight,
Then calming down, she
spoke & telling of Mother
Ann See (whom she did not
see) being present, but
now she began
that I saw a most beautiful
Spirit had come to speak
for her, and Margaret
commenced, In this
world this beautiful
Spirit says, I was called
Mother Ruth Farrington
& then giving a perfect de-
scription of Mother

Sarah Worthington

Mother Wisdom

Union Village Mass. Dec 9, 1904

Friend J. P. MacLean:

As yet, I cannot find the letter that you are wanting written and sent from New Lebanon when Richard McNemar was there in the Spring of 1839. But in its place I send you an inclosed article of the spiritual work, I think in the year 1840. Generally called "Holy Wisdom's visit" to all the Shaker Societies.

At that date (1840) it was said that over 400 people lived in Union Village. Perhaps the children were counted in the number. I do not now remember, whether they were or not. During that visit of Mother Wisdom, every family in

1

in Union Village assembled Mother Wisdom
in the meeting house one
hour every day until we were all
marked with Mother Wis-
dom's mark for us on our
foreheads. And the same
questions were asked of each
one in the Congregation.

Mary Ann Jennings (born
March 24th 1823) was the
medium through whom
Mother Wisdom spoke to
each one, She (the medium)
Kneeled in the aisle of the
meeting house the while that
Mother Wisdom asked each
individual the questions
written in the ancient docu-
ment I send to you. At the
call of a name by Mother
Wisdom through her chosen
medium. the owner there
of came forth to the aisle

Mother Wisdom 1840
to the aisle and faced the
medium kneeling with
closed eyes, and taking the
same attitude to answer the
questions asked and receive
Mother Wisdom's mark on
his, or her forehead.

The medium remained
in kneeling position the
whole hours length of
each day while Holy
Wisdom's visit lasted
amongst the people at
Union Village.

Though the medium's
eyes were shut while
she kneeled in the aisle
yet she knew when any
had come no matter
how quiet the step

slept Mother Wisdom Out
and when the meetings
were dismissed, she
never seemed in the
least exhausted.

South Union Kentucky
From Union Village,
Mary Ann Jennings
went to South Union
Kentucky to be a spiri-
tual medium for the
people there through
Mother Wisdom's visit,
They having no spiri-
tual medium in that
Society then, that could
fill the place

When Mary Ann
Jennings returned
home from South Union

Mother Wisdom visit
from South Union
Kentucky

She said that she
felt like her spiritual
gift was spent, or at
least for a time, and
she was not urged
further to toil in that
line against her own
best judgment in regard
to the strength of her
considered abilities

'''' '''' ''''

Margaret O'Brien March 18th 74

Friend J. P. MacLean, I
must stop right here for
the present. At some fu
ture date, I may find
the letter from New Lebanon
that you ask for. And

5

And then I will tell
you the story of Marga
ret Olsen in the spirit
ual work at Union Village
in the years 1838 & 39.
But say of her that she
was a gentle, dear kind
of a woman in her natu
ral disposition and be
loved at the West brick
family where she was
admitted into the Society
of Union Village

Elder Freegift Wells
Do not blame Elder Free
gift much regarding the
course he was censured for
taking in the time of the
spiritual work at Union
Village During the year

change he was indus
trious accommodating &
employing in his manner
of life
Eldress Naomi Lizzar,
I have heard say over and
over that in all the 31 in
years
which she and Eldress
Sally Sharp lived in the
ministries lot together
During which time had
been changes of Members
but there never had
been one in the number that
Eldress Sally & herself es
teemed and respected above
elder Truget for his attent
ive kindness to them,
and as far as she knew
he was the same to others

deserted the Village
he took his own life
Elder Freegift was
strong in support of the
Spiritual work believing
it right.
He was a carpenter by
trade & called well skilled
in the handling of tools,
from the coarse common
work to the finest in trick
et. He made no extra
gant demands pulling on
the Trustees pockets, he was
not sent away by the
people at Union Village
But only called back for
an elder in his eastern
home, So I understood at
the time of his change.

the year 1838, and early in 1839. Along which period, in the heart of the Church in Center house family was a deep hidden mystery seeming to have three operators against the ministry, a part of the elders and certain individual Church members. This underhand manaeuvring annoyed Elder Freegift exceedingly. No clew to the plot being found Elder Freegift resorted to the marvelous power of the Spiritual medium, Margaret Orin to search out the evil but all was a failure.

After Richard McNamar

Mr. Armor had been in his grave for months, or longer. The dark thing exploded in an unguarded moment from the lips of the sole perpetrator of the scheming design in the person of only one man who being convinced of having betrayed himself owned to his unjust deeds, then leaving the society in which he had lived for many apparently reconciled years in faithful honorable standing so said. and had not been in the least suspected of the present wrong doing.

In less two years after he had departed the Village

Lest it might be wondered whether James McStewart's intellect was injured, or his body dwarfed by the charming snake.

I will copy here two of his hymns for evidence, out of the many that he composed.

The first, while still in his teens, the second, sometime, through his younger life. This a very inspiring and beautiful hymn pitched by himself, and sung in Church meeting.

Following are the two hymns.

B

Gospel Fare (The first hymn)

As we progress in righteousness,
our crosses still grow lighter.
With joy we move, in perfect love,
our way still growing brighter
Which ever way our eye we turn,
we view delightful bowers,
And in these pleasant groves discern
The most delicious flowers.

2. When weary grown, we there sit down,
and sipping at our leisure,
The precious juice these flowers produce,
O what a source of pleasure!
'Tis here we can, with greatest ease,
our little crosses carry;
They seem to vanish by degrees,
and leave us bright and merry.

3. And waters pure we can procure,
for in these lovely bowers,
A living stream does gently turn,

and nourishes the flowers.
Here we can drink and quench our thirst,
and realize with pleasure, {burst
The source from which these waters
for there we have our treasure.
4. And drinking free, we soon shall be
recruited up for going;
And giving thanks, we form our ranks,
and march with spirits glowing.
Thus we proceed with great delight,
Still Zion-ward advancing,
And praising God with all our might
with singing and with dancing.
5 This is the fare of those who bear
their cross, without repining:
But 'tis not so with those, we know,
who backward are inclining;
In some confused thorny maze,
themselves they're sure to tangle,
Because with Wisdom's lovely ways
they never cease to wrangle. James McNemar

The Watchword (Second hymn)

1. Along the low valley where love does abound
is where the rich fruits of gospel are found;
And still richer treasures unfurl as we go,
But to none who are unwilling to come down below.
'Tis not the high minded who soar up above;
That find the pure regions of Heavenly love,
Nor on the high mountains of pride and conceit
Can ever be found the true genuine wheat

2 The straight narrow way now is open and clear,
The still quiet quiet voice of our Savior we hear;
He calls to the lofty to come down from thence,
And seek, in the valley, a surer defence.
The keen bitter tempests that sweep all above
Can never intrude in the valley of love
With sweet consolation each soul there is blest,
For under the shade of sweet union they rest.

3. The name of this vally is humitely,
And all who live in it will surely agree:
Its walls are good order its gates are of peace
And singing sweet they never shall cease
The waters are living, the fountain is pure,
And all who drink of it will ever endure.
The sweet pleasant bowers the arbors of peace
Continue to flourish and daily increase.

4. The bliss that's possessed in this vale is unknown
To those who in loftier regions are grown:
Nor can it be found on the towers of pride,
Where all the vile passions of nature reside.
Then press on ye travelers and turn not aside;
Remember your watchword it's mind well your
The way to the city is straight it is true, } guide
But mind well your guide and you'll surely go
James McAtee } through

James McAtemar was all of six feet tall, muscular, and alledged to be one of the strongest brethren in the village. A carpenter by trade.

Some years ago E. Rollins, (son of elder Samuel Rollins) here on a visit, passing through the old "Center House" (lower floor) related,

"James McAtemar and I, laid this this floor, and I was so intent on beating him for once, that I worked till the fire flew out of my eyes, but James drove the last nail on his division first. No man living I ever, could get ahead of James McAtemar when he set himself for a race."

It was well known that no brother in the the village could equal James McAtemar with the scythe.

Prior to mowing machines coming into use,

The brethren had to hire men to help mow the hay fields. One brother would be appointed to over see the hired hands by taking even swath with them in days work through the fields. James McAtemar was generally selected as the hired mens boss.

James and his company would take equal distance apart on one side the field and all swinging their scythes at the same time in motion together, keeping even with the boss in cutting their swathe crossing the meadow to the opposite side, and then retracing the field in like manner till the grass would be cut. But Jamie's swath when the boss, would be mowed to the opposite

fence, leaving his company a third or more in the distance behind and waiting till they would arrive, and so it would be at every through over the field.

Out siders at length finding this out, when the Trustees would be hunting for harvesters to hire, Men would reply. If James McAmar was to be their boss, they would not go, for no man could keep up with him.

James would mow the four acre door yard at the "North House" (where he was an elder) before breakfast, getting up early, and then go to a day's work after breakfast with brethren, or the hired men, just as the deacons had arranged, And

returning at evening appearing less weary than any other harvester of his company.

The secret of James McStemar success a head of his fellow companions in executive performance, was a natural slight belonging to him, his sisters, Viney and Nancy possessed the same. They seemingly worked as even and true as machinery in motion.

When the first mowing machine passed through the neighboring farmers fields cutting its swathe, showing its skill.

And coming to Shakers green spread lands for trial and test, James McStemar was ready and waiting to meet the New comer entering a field at Union Village, and when

February 14th 1840

A letter From Father Daniel to Thomas Johnston

Now my little boy I am going to speak plain to you I am going to talk to you just as I would if I was on the earth with you. and I want you to feel my presence I want you to feel me near for in truth I will be near you I will be with you when you first read this letter, yea and I am going to kiss you and pour my love & blessing on you and I want you to labor to feel it, will you my little boy. I can tell you this I begid holy Mother to grant me the privilege of writing you this letter and She did so and very freely too, and She also desired me to give her tender love and blessing to you and tell her you that you are her little boy and She truly loves you She also give me a pretty present for you which I shall mention in the latter end of my letter Now my little boy I will proceed to tell you what more I have to say to you. you know that when I was on the earth with you I used to lovid you very much and noticed you a great deal: The reason that I loved and noticed you so much was because I wanted you to make a good faithful honarable Brother this you did and I am thankful for it I feel thankful that you hung on to the last and did not fall off as many other did, you kept your faith & that is what you hung by If it not been for your faith you would drop of as a withered branch and would not have had the privilege of enjoying the gifts of heaven as you now have. Now my little boy I have a few words to say to you in nettion to the big crop you have lately taken up you know that a good crop bearer always receives a good reward I felt thankful when this heavy crop was laid on you to see you so much of a man I was with you when this thing was first mentiond to you. and I staid with you all the time till you started on your Journey & I was then with you and I have not been away from you very long at a time since holy Mother gave me liberty to stay with you She said She wanted me to try to comfort you & cheer you up

some so that that you would have something else to think of besides the big cross holy Mother said She new how you felt She said that you needed Strength & Support She said you needed some one to comfort you and She said She thought that I would be as good a one to help you as any one She new of and I gladly embraced the privilege for in truth I felt so my self and I have been busily engaged ever since what time I have been with you to help you to Strengthen comfort cheer and encourage you yea and I very often kiss you and try to comfort you that way but I can never perceive that you sense me when I do kiss you I some times kiss you as often as seven or eight times in one day now my little boy does this not please you I can tell you this that it always pleases me when any of my good friends kisses me for I then know that they truly love me or at least I think so now my little boy I have not much more to say to you at present but I love you just as well as if I was to say ever so much more to you my love for you has not slacked in the least but it has increased my tender love for you is beyond expression I could not express it more than half if I should try now my little boy I will tell you the present that holy Mother gave me for you its a little glass trunk with gold bonders all round the edges of it and it has got your letters on the top of it made of little gold tacks each tack has a pretty flower on it this little trunk had in one end of it a pretty little Book full of pictures these pictures are very pretty I know that if you could see them you would think they were the prettiest pictures that you ever seen I will tell you

The color of this pretty little Book its back is a beautiful green with pretty little yellow diamonds round the edge of it your name is printed on the back of it twice once in gold letters and once in red and yellow the other end there is a stack of sugar plums in the middle of it there is a knife and a stick of candy and some marbles Now my little boy I have told you about all Will you receive my love & blessing the trunk is in the letter

Gov Sherman Johnston

Febr 14 1840

Read by

Garner McSwenar
and family

James H. Stamar
Richard H. Stamar son
Union Village Ohio

Not finished

[Ac. 975]

SHAKER COLLECTION

Item 348 e

A little journal of [?Richard McNemar] and notes of Susanna Cole Liddell (1904)

A little Journal — Dec. 26. 1836

I think it was about the year 1820 the youth were gathered at the Brick house & I was one that was called to take care of them I went from the centre house & continued for 2 or 3 years & suddenly & very unexpected to me I felt that my gift and time in that order was about to close & while I was labouring to know the cause I discovered that it was the mind of the spirit for me to go to the East house & live with E. M, in the gathering order this I received some weeks before I was called upon in order & when the word came from J. P. thro, the Elders I told them I was ready & had been waiting for some time to receive the gift which pleased J, much So I moved to the E house to live with E. M, in the gathering order I was much pleased with him & considered it a privilege to live with him But I had not been there long till I felt that my gift & residence there was of short duration and I could not tell why for I had felt a special gift to go there The impressions I felt concerning the short duration of my gift in that order threw me under great straitness & mortification In the mean time I was called in a night vision to go about 200 Miles N, E, from N. Y

& when I got there I found a little flock of the most beautiful lambs I ever saw there appeared to be about one dozen of them I felt much interest in protecting & taking care of them the impression I felt was that they would likely become a large & beautiful flock of sheep, I understood that sheep were a figure of innocent crop bearers, soon after I awoke in the morning I discovered the interpretation of my little dream & the reason why I could not feel a gift to abide in E. M. Order my frequent & long absence from home deprived me of being a suitable help to E. M. However my little vision I kept to myself, ~~that~~ after this the Ministry felt a gift for me & R. P. to pay Ralph & his neighbourhood a visit & open the testimony if we could feel a gift It was in the Month of March when we started on our journey ~~for~~ consequently we suffered some from the inclemency of the weather muddy roads &c Yet in eleven days from the time we left we arrived safe at Ralphs in comfortable health & good spirits, & were kindly received by Ralph & his friends & neighbours generally On our arrival the plane was extremely hateful so much so that I was astonished

for the people for settling there but my attention was a good deal taken with the people after visiting round about a few days & becoming acquainted with the people & country I began to discover that there was something there worthy of attention. In the mean time my little vision was presented & I found myself about 200 Miles N.E. of U.V. right among my little lambs that had been shown me before I left home. Now I saw beyond a doubt that God had a people in that place & that it was a chosen spot of ground where he had designed to place his name for salvation to the people. My faith & courage was now put to the test as I had never found the front in any previous opening. By this time the devil began to say we were threatened to be tarred & feathered & drummed out of town. But this was a matter of very small consequence to me. The means of opening the testimony & establishing the work of God appeared to me to be so completely inadequate that the thought of undertaking it was almost insurmountable. And had it not been for my little vision I know not as I should have been able to go forth & open a public testimony. By this time the matter was reduced to an absolute certainty

that God had a people there & it seemed to me that the heavens were just waiting as it were impatiently on me to go forth in the work notwithstanding all my insurmountable difficulties I could feel nothing but the frowns & displeasure of heaven day & night unless I would go forth & do that which I saw was the mind & will of heaven So I finally concluded that as Richard was very capable of taking I would give up soul body faith & talents to the God of heaven to perform whatever his mind & will might be concerning the people & place And so I did And immediately after I gave up to go forth & as the people began to open their minds, I now began to feel the smiles & blessing of heaven the people & place became very lovely I discovered that the place was a chosen spot of ground where God had designed to place his name for salvation to the people, On our first visit I had a clear & open vision of the certain establishment of the work of G of N U And the regular gradual increase of the work of G among the people also I saw the gradual increase of their number I could see nothing but prosperity blessing & beauty for the people & place for many years & by just such inconsiderable means as has been related was the work of God established at N U

It was established by none other than God himself & by means not only astonishing to me but compounding to the people they took notice & made mention of it As to my part it never entered my heart to take any honor or glory for any thing that I did, At every remembrance I have been thankful that I had strength courage and obedience to give up soul body faith & faculties to God that his will & pleasure might be done in that place, In the first opening I think as near as I can remember there were just twelve persons set out that were of suitable age to act for themselves We staid with them for a number of weeks opening the testimony & confirming them in the faith & way & work of God It was some time in April before we felt we could leave them in safety However after a few weeks we felt our gift & time was out for that time & that we must go home & report what we had done, or what was done And on our arrival at U. V. J. D. saw us from his window & came out at the end of the meeting house & gave us the most hearty welcome I ever received & there &

then I testified that the place where we had opened the testimony was a chosen spot & that as the work of God was established there to a little in that place he was much pleased & appeared to have full confidence in what was testified and had it not been for the special feeling I had concerning that people & place I believe that Lessellent would have been lost by reason of the testimony of others who visited afterwards & testified that the place was not fit for believers to live & notwithstanding that had been ministered to them J. B. sent them a message to settle down on their own land & keep the way of God & testify their faith to the world & on the strength of J. B. gift & message to them they settled down & have increased in the way & work of God to the present day & are at present a prosperous & flourishing society of simple hearted good believers — The testimony of James H

Namely James L Hodge

Micah IV. 1. 2. 3. 4. 6. 7. 8, 13. an anthem. But in the latter
Isa. 52. 1. – 7. 8, 9, 10, 11. an anthem: Awake awake
Ps XCV & 96. 1. 6. – 8 to the end. 99. 1. 9.

A Platform containing notes upon the Bloomsbury
Mr. Lumsden Goes to make quite Kindly enquire
He seem by Lumsden answer that is in the Lord's hand
Mr. Simon that Kingston by office by no means be engaged.

First Mother typified by Deborah — the Word

1. By Good Father Moses it well may be said
The foundation order of God was display'd
When Israel was gather'd in one solid band
And got within sight of the promised land
This precious good work which the Father had done
Prepared for the mission & gift of the son
Who set out to do as the Father had said
And March'd into Canaan with solemn parade.

2. With 600,000 valle armed for the fight
The old residenters were soon put to flight
The land they possess & their laws they obey
Till that generation had passed away.
At length their ungodly successors began
To worship & serve the old gods of the land
And thus after all their great suffering & toil
Old Jabin again becomes lord of the soil

3. The law had been given a people brought in
Imposed to see judgments if they commit sin
Which changed their condition to such a degree
That conquer they must having no where to flee
Tho' Father & Son had both acted their part
And sinners in thousands did really convert
How vain the contention how fruitless the chase
Untill the good Mother came into her place

4. The good word of Moses on Deborah came
With light & conviction just one & the same
Revealing the law as both holy & just
& cursing their lawless & libertine lust.
No long we can describe what good Mother did feel
Whe Moses broke open the prophetic seal
And while the sad state of the nation appeaing
Mount Ephraim could witnesse her ~~penitential~~ tears.
tried Ther

Genesis or the Jewish Dispensation Exo. 23. v. 17 Thrice shalt thou keep a feast unto me. Deut. 16. 16 Three times in a year shall all your males appear before Jehovah thy God in the place which he shall choose; in the feast of unleavened bread, in the feast of weeks, and in the feast of tabernacles: and they shall not appear before Jehovah empty.

Ch. iii 19 then shalt do the work. — iii 21 & make thy sons to drink Strong things to grow about them & kick their mother.

5 They flock'd from all quarters to this living light
And with Mother's spirit began to unite.
And thus by exposing the beastly old man
The war with the Canaanites truly began
The light of the word getting into the head
The spirits of wickedness had to depart
Thus Jabin's main castle in ruins was laid
Ere his iron chariots had time to parade

6. Now Barak a subject of Mother's pure light
In justification went forth to the fight
And sinners in thousands before him retreat
And only their leader got off on his feet
But as the redeeming & purging the land
Was wisely reserv'd for the woman's command
So Sisera was by a woman subdued
Which settled the score with that libertine head.

7. By this precious figure of Deborah's reign
The latter day gospel is truly made plain,
As Mother possess'd the same spirit of love
Which good Father Jesus brought down from above
This her both the Father & Son did unite
To bring the whole sink of corruption to light
Which being confessed & purged away
Sets in the true glory of this latter day.

8. Now let the whole host of temptations come on
While Mother's pure offspring all centre to one
Before this good Barak all devils will flee
& leave Mother's children both happy & free
The gospel now gained in deed & in truth,
In parents & Elders, in children & youth,
The Isra'el of God will increase & abound
Till one filthy Canaanite cannot be found.

This (with Father's approbation) to good Elder Isaacher
together with the kind love of Eleazar.

I copied this from
R. H. Stewart's fine
writing about South
Union & his vision
before he went there
of the 12 beautiful
white lambs.

For Mr Owen Elias Yarn Warm

SHAKER

Cough Syrup

This medicine is precisely what its name imports, and has been in use for a number of years among the several families of the Society of Shakers, as the principal remedy for Coughs and affections of the Chest.

It is a Tonic Anodyne expectorant; and being prepared expressly for domestic use, the choicest of ingredients have been selected; these have been prepared and combined by the most approved chemical processes, without regard to labor or expense.

☞This is not a **Patent Medicine**, nor a Secret Remedy, and we make no secret of its composition.

Basis of this preparation is fresh **Wild Cherry Bark.** The efficacy of

the cause I discover
that it was the mind
of the spirit for me to
go to the East house
and live with Elder
Mathew (Houston) in
the gathering order.
This I received some
weeks before I was
called upon in order
and when the word came
from Father David
(Darrow) through the
Elders I told them I
was ready and had been
waiting for some time
to receive the gift
which pleased them
much. So I moved to
the East house to
live with Elder

1-4

Now August 25, 1904

From Richard McNamara Jun as follows,

A letter found Dec 24. 1834 I ~~think~~ I ~~it was~~ ~~in the~~ ~~year 1824~~ {~~relating that~~ ~~the~~ youth were gathered at the Brick house and I was one that was called to take care of them. I went from the Center house and continued for 2 or 3 years and suddenly and very unexpected to me I felt that my gift and time in that order was about at a close and while I was laboring to know the cause

*over

* This copy from old writings of R. M. Cleaver

Shaker Sarsaparilla.

THIS valuable medicine is prepared in the form of a fluid extract, and carefully compounded with the proper ingredients, as directed by the United States Pharmacopœia. The preparation is made with the best imported Sarsaparilla, selected with great care, and compounded with scrupulous exactness, so that it may be depended on as possessing uniformity of strength and excellence in quality. Hence, it may be relied on as a safe and efficacious remedy in all diseases for which, in the estimation of the prudent physician, it is adapted. This extract is a compound, but the chief dependence for its efficacy is on the virtues of the *Similax Sarsaparilla*, a root imported from South America. Several other preparations under the name of Sarsaparilla are before the public, but physicians most universally complain, and doubtless with justice, that they do not possess the strength requisite to the salutary effect of the Sarsaparilla, in consequence of which, they find themselves frequently disappointed in the result of their prescriptions. To remedy this evil, and in consequence of the value of the root as a medicine, as tested by our own experience, we have undertaken its preparation, and can now furnish a supply of the genuine article, possessing the true qualities and properties of the plant in its full medical strength.

It may not be amiss here to state, for those who may use any preparation of Sarsaparilla, that if they can not observe, some time after tasting it, a pungent, acrid and biting taste or sensation on the tongue and fauces, they may with confidence reject it as possessing none of the virtues of the Sarsaparilla, or if any, not sufficient to produce any beneficial result. It is true other substances may be substituted to give the biting sensation above alluded to, and thus deceive the purchaser; but where this is wanting there need be no mistake. The medicine in question is an officinal preparation with which the scientific physician is perfectly acquainted. The ingredients of which it is composed, and the purposes for which it is prescribed, are familiar to him. The object in preparing it, is to afford an article uniform in quality and strength, and which can at all times be depended upon to be that which it is represented. Whether this object is attained in our preparation, will be tested by those who prove its efficacy by its use. This extract is by no means offered to the public as a remedy calculated to cure all diseases. We claim for it no such character, but we state it to be a valuable preparation, from an excellent medicine. We unite in sentiment with the learned author of the United States Dispensatory, who says: "Experience, both among physicians and empirics, would seem to have placed its efficacy beyond reasonable doubt, and at this moment its reputation is as high as at any former period." Its most extensive use and application is in the treatment of secondary Syphilis and Syphiloid diseases, and that shattered state of the system which sometimes follows the imprudent use of murcury.

It is also employed with marked success in Chronic Rheumatism, Scrofulous Affections, and other depraved conditions of the body. "In obstinate skin diseases, benefit is also frequently obtained by the use of the Sarsaparilla."

James Johnson, M. D., author of a standard work on the Derangement of the Liver, Internal Organs, and Nervous System, also recommends the Sarsaparilli as an excellent medical agent in these diseases. [Page 103, Philadelphia Edition, by Carey & Lee.]

A good account of the medicine may also be found in "Hooper's Medical Dictionary" (the large work), and we add, from our own experience of its use, that it is highly beneficial in tickling coughs arising from colds and bronchial inflammations. It allays the uncomfortable tickling sensation, always palliates, and frequently effects a complete cure in a short time, thus frequently arresting a disease in its incipient state, which might otherwise become incurable, and ultimately result in Consumption.

DIRECTIONS.

DOSE---For an Adult, Two to Three Teaspoonfuls Three times a day. For Children, in Proportion to Age.

DIET should be light and nutritious while taking the medicine, avoiding extremes in quantity, etc. As a general rule, subjects needing this preparation should govern themselves in all things by reasonably strict temperance, and never eat any substance known previously by experience to disagree with the stomach.

DRINKS.—To secure all the advantages to be derived from the medicine, a totally perfect abstinence from alchoholic and fermented drinks is absolutely necessary.

IT IS A FACT,

Well known, that the general character of the Extract of Sarsaparilla, now in market, is deficient in quality. The truth is, a perfect article costs more than can be afforded for the price at which it is generally sold; therefore, we would say to the public, and will appeal to the medical profession for the TRUTH OF THE STATEMENT, that wherever a quart bottle of "SAID TO BE" Sarsaparilla Extract is offered for One Dollar, it is utterly deficient in quality, and can not be a true and legitimate article.

☞To prevent imposition we have procured a mould for our bottles, lettered as follows: "SHAKER SARSAPARILLA, prepared by the United Society, at Union Village, Ohio, P. BOYD, Agent.

All prepared at Union Village bears the *fac simile* signature of

Peter Boyd

For Sale by Druggists Generally.

Prepared for Sale at the Shaker Tannery

Finely cleaver & 1820 Cannure that it
Paper Ephemeris 1828 & Clear Cleaning Leaves it
Date Blue Ash Lemon Mill 1829 &

of my gift in
that order there
was great
strictness and
mortification
In the meantime
I was called away
in a night vision
to go about 200 miles
North East from
Union Village.

And when I got there
I found a little flock
of the most beautiful
lambs I ever saw
there appeared to be
about one dozen of
them I felt much
interest

Elder Matthew in the gathering order I was much pleased with him and considered it a privilege to live with him,
But I had not been there long till I felt that my gift and residence there were of short duration and I could not tell why for I had felt a spiritual gift to go there The impression I felt concerning the short duration of my gift

N M

absence from home de-
prived me of being
a suitable help to
Elder Mathew How-
ever my little vision
I kept to my self
But shortly after
this the Ministry felt
a gift for me and
Richard W Pellham
to pray Ralph (Russell)
and his neighbour-
hood a visit and upon
the testimony if we
could feel a gift It
was in the Month
of March

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interest in protecting
and taking care of them
the impression I felt
was that they would likely
become a large and beau
tiful flock of sheep.
(I understood that sheep
were a figure of inno
cent cross bearing)
Soon after I woke in
the morning I dis
covered the interpre
tation of my little
dream and the
reason why I could
not but accept to
abide in elder Math
ews Order, my fre
quent and long
absence

5

on our arrival the
place was extremely
hateful so much so
that I was astonished
at the people for settl-
ing there but my at-
tention was a good
deal taken with
the people after vis-
iting round about a
few days
and becoming acquaint-
ed with the people
and country I began
to discover that there
was something there
worthy of attention
In the mean time

of March when we
started on our jour-
ney and consequently
we suffered some from
the inclemency of the
weather muddy roads
and &c* However in
eleven days from
the time we left home
we arrived safe at
Ralph's in comfort-
able health and good
spirits and were
kindly received by
Ralf and his friends
and neighbours
generally On our

*of course they went
on boat

solution to the Ser-
vice my faith and
courage were now put
to the test as I had
never borne the brunt
in any previous open-
ing By this time the
Devil began to rage
we were threatened
+++ to be drummed
out of town But this
was a matter of very
small consequence to
me The means of
opening the testimony
the work of God appear-
ed to me to be so

meantime my little vision was presented and I found myself about 200 miles North East of Union Village right among my little lambs that had been shown me before I left home

Now I saw beyond a doubt that God had a people in that place and that it was a chosen spot of ground where he had designed to place his name for salvation 9

a people there and
it seemed to me
that the heavens were
just waiting as
it were impatiently
on me to go forth
in the work not
withstanding all
my insurmount
able difficulties
I could feel nothing
but the frowns and
displeasure of heaven
day and night un
til I would go forth
and do that which
I saw was the mind
and will

rle
to be so completely
inadequate that the
thought of undertak
ing it was almost
insurmountable and
had it not been for
my little vision I
know not as I
should have been
able to go forth and
open (the next word I
cannot read) the
Testimony
By this time the
matter was re
duced to an abso
lute certainty that
God had a people

go for all and act,
the people began to
open their minds, I
now began to feel the
smile and blessing
of heaven the people
and place became
very lovely I discover
ed that the place
was a chosen spot
of ground where
God had designed
to place his name
for salvation to the peo
ple. On our first visi
t I had a clear and
open vision of the
certain establish
ment

A U

mind and will of
heaven So I finally
concluded that as
Richard (Pelham)
was very capable of
talking I would
give up soul body
faith and talents
to the God of heave-
to perform whatso-
ever his mind and
will concerning the
people and place
might be And so
I did And imme-
diately after I gave
up to go forth

related to it
work was the
work of God estab-
lished at North Un-
ion
It was established
by none other than
God himself and
by means not only
astonishing to me
but confounding to
the people they took
notice and made
mention of it
As to my part it
never entered my
heart to take any
honor or glory for
any thing

certain establishment of the work of God at North Union and the regular gradual increase of the work of God among the people also I saw the great numbers I could see nothing but prosperity, blessing and beauty for the people and place for many years and by such inconsiderable means as has been related

We
remember there
were just twelve
persons set out that
were of suitable
age to act for
themselves We
stayed with them
for a number of
weeks giving
the testimony and
confirming them
in the faith and
way and work of God
It was sometime in
April before we felt
we could leave them
in safety

anything that I
did at every re
membrance I
have been thank
ful that I had
strength courage
and obedience to
give up soul body
faith and facul
ties to God that
his will and pleasure
might be done in
that place I in the
first morning I
think as near as I
can remember

Sou
to the end of the
meeting house and
gave us the most
hearty welcome I ever
received and then
and there testifi-
ed that the place
where we had opened
the testimony was a
Sinner's Rock and
that the work of
God was established
there to abide in
that place he was
much pleased and
appeared to have full
confidence

S U
in safety
However after a
few weeks we felt
our gift and time
were out for that
time and that we
must go home and
report what we had
done or what was
done And on our
arrival at Union
Village Father
David (Darrow) saw
us from his window
and came out at the
North end

N U
land and keep the
way of God and testify
their faith to the world
And on the strength
of Father David's gift
and message to them
they settled down
and have increased in
the way of God to the
present day And are
at present a prosperous
and flourishing society
of simple hearted good
believers" The testimony
of James Hodge (when
he lived in the ministe-
rial order at North
Union
P.S. I have always
heard it said that
North Union was es-
tablished or founded in
the year 1822

22

confidence in what
was testified and
had it not been for
the special feeling
Father David had
concerning that people
and place I believe that
excellent seed would
have been lost by
reason of the testimo-
ny of others who vis-
ited afterwards and
testified that the place
was not fit for belie-
vers to live And not
withstanding that
been ministered to
them Father David
sent them a message to
settle down on their
own land and